LIBERTY STANDARD.

"Proclaim Liberty throughout all the land, unto all the inhabitants thereof."---Leviticus 25 : 10.

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Moral Department.

From Tait's (Eng.) Magazine.

The Politics of the New Testament.

'The Christian religion," says Novalis, in rds which frequent quotation has rendered miliar to us, "is the root of all democracy: highest fact in the Rights of Man." We ieve that this utterance of high-flown "Ger n mysticism," as some worthy people call is piece of as sound and sober truth as was r spoke. The Christian religion, taken m the most general point of view from ich we can regard it—as a great moral and ritual fact in the history of the world—con rates and sanctifies those principles from ich democracy naturally springs, on which most securely rests, by which human rights most effectually vindicated, and which the ants and oppressors of mankind most hear- detest.

Thus, Christianity consecrates the princi- of *appealing directly to the common people* the very highest and deepest questions of man interest. The gospel treats the pop- r intellect with respect and friendliness.— ere is nothing esoteric in its doctrines or rit. "What ye hear in the car, that preach upon the housetops,"—is the mandate of benificent Founder. It recognizes no aris- racy of caste of class, of birth or office—no stocracy of intellect even: it "honors all n," by addressing itself to faculties and lings which all men in common possess.— at "the poor have the gospel preached un- hem" is adduced by Jesus as one of the st distinctive signs of his divine mission: it is this more than anything else, which stitutes the Gospel a great fact—in the losophy of the Rights of Man. This aching the Gospel to the poor assumes that poor have faculties for the appreciation he profoundest of moral truths; that there othing too good to be given to them: that enlightning of their understandings, the akening of their feelings; the guiding of ir aspirations to spiritual beauty, truth and d, is a work worthy of the highest order of lligence. The Christian religion is the iest wisdom decending, without any parade condescension, to commune with the deep- ignorance—lifting up its voice not in the ools of learning and science, but in the hways of human intercourse, in the very eets and market places. Here, we take it, he Education question settled, once for all the highest authority. The old Tory anti- ication clamor about the danger of raising r people's minds above their station in , is rebuked by the example of the inspir- Teacher of the world. For the sort of wledge on which this dangerous tendency most justly chargeable, this knowledge ich most powerfully raises men's minds ve the level of the vulgar, working world, given freely and without reserve to all.— ely, if the doctrines of the Christian theo- y are not too stimulating a nutriment for mon minds, neither is chemistry, nor logy, nor poetry, nor mathematics. The le circle of the arts and sciences is, we orehend less calculated to raise poor peo- s minds above the station of life in which as pleased Providence to pl ce them, then he disclosure of mysteries, into which, as are told, "the angels desire to look."

'he Gospel is, then, an appeal to the many, millions, the common people; assumes a acity in the common people receptive of deepest and weightiest moral truths. It more than this. It is an appeal to the ma- against the few—to the people *against r rulers*. Such, taken historically, is the st obvious external aspect of the public aching of Jesus. It was a stirring up of soul of the Hebrew commonality into pro- and spiritual revolt against a vicious ec- iastical government. It was an endeavor create in Palestine an enlightened public nion, a pure and earnest public morality, erse to the influence of the constituted au- rities, and to the permanence of the then sting order of things. That it was infin- y more than this—that this politico-moral ure of the teachings of Jesus was by no ans the whole, nor even chief part, of their nificance—we have, of course, no intention deny. Still, it *was* this: to say that Chris- nity does present this aspect among others, s simply to state an historical fact. Jesus Nazareth taught the Jewish people, with utmost freedom and plainness, a morality versive of the influence of their rulers;— ght them to distrust those rulers as "blind," d to scorn them as "hypocrites." Here, en, we have another great political truth, sting on the highest authority, and exem- fied in the most illustrious of precedents.— he Gospel consecrates the principle of mor- force agitation. It recognizes the right d duty of insurrection—the insurrection, at is, of the heart and understanding against ypocrisy and falsehood—though the hypoc- sy and falsehood sit in the very seat of oses, and are environed with the *prestige* antiquity and legitimacy. It keeps no rms except those of truth, with consecrated rpitude, and legitimate old-established in- uity. It brings human authorities, the most verend and time-honored—human institu- ons, the most securely hedged round by tra- tion, popular veneration, and the use and ont of ages to the test of eternal and divine oralities, proclaiming that every tree not of od's planting shall be rooted up. It speaks e plainest truths about public men in the lainest way. "Hypocrites," "extortioners," serpents," "vipers," "children of Hell,"— ich is the dialect in which the New Testa- ent speaks of corrupt and unprincipled ru- rs. The spirit of the book is that of antag- nism to existing ideas and established au- orities. The first preaching of the Gospel rove constituted authorities mad with rage; cared a guilty tetrarch, and made a Roman overnor tremble; and in its written page enounces the oppressions and frauds of "rich en" of the landlord class, in a tone which ow-a-days would be thought to savor of the eague, or even of the Charter. What, pre- sely, may be the meaning of "Let every soul e subject to the higher powers," we do not ere undertake to say: but the meaning of his and similar texts clearly is *not* that they n whom Providence has given the power of nstructing the minds and stirring the hearts f their fellow-men, are to shrink from de- ouncing public immoralities, and agitating gainst public wrongs. Never was a greater mistake than that which is made when des- ots and aristocracies encourage poor people o read the Bible, in the hope of quieting hem down under oppression. For any such urpose the Bible is about the unfittest book n all literature. Whenever the Bible is read with the understanding and heart, it will trengthen men's sense of right, and quicken heir sensibilities to wrong—sanctify what ty- ants call "sedition," by the example of a long ine of agitators of the prophet and apostol- c class—and consecrate as religion a sturdy, defiant opposition to all manner of Pharaohs, Ahabs, Herods, Pilates, and Chief Priests.

The politics of the New Testament are *an- ti-hierarchal*. The whole book is an emphat- c proclamation of religious equality; not that mere equality of sect with sect which seems to be at present our current interpretation of this "peculiar doctrine of the gospel," but the equality of man with man. Not to a select and episcopally ordained few, but to "strang- ers scattered abroad," does the Gospel ad- dress the honorable title of a "holy priest- hood to offer up spiritual sacrifices." Chris- tianity broke down the old priestly monopo- ly—Jewish and Heathen—and made every man "king and priest unto God," on his own account. It neither recognizes nor constitutes any sacerdotal caste, any spiritual aristocracy, (Episcopalian or Presbyterian.) It makes the relation of man to God individual and immediate. The Christianity that lifts a mitred front in courts and parliaments, is not the Christianity of Christ. Uppermost rooms at feasts, chief seats in synagogues, and all the other small prizes of ecclesiastical ambition—including the "Rabbi, Rabbi," (or, as we phrase it, Very Reverend, Right Reverend, Most Reverend, D. D's.) are discarded and disowned by Him whose kingdom is not of this world. Marvellous it is, how, not the spirit only, but the very letter of the New Testament, is set at nought by our modern priesthoods. Christ said in that grandly-awful *concio ad populum* which closed the series of his public teachings, "Call no man your father upon the earth;" yet "Father," "Right Reverend Father," "Right Reverend Father in God," is the style and title of modern Christian Episcopacy. Why do not they for very shame's sake score out the text at unce, as an heretical interpolation?

The Gospel is a consecration of the principle and spirit of *Protestantism;* of the spirit and principle of free inquiry in matters of a religious belief, of individual earnestness in moral conduct, of progressive reform in social institutions. Christianity makes no account of legitimay, antiquity or majorities. It is a protest for the practical, spiritual need of "the hour that now is," against the tyranny of traditions inherited from the past. Such a thing as fastening the creed of one generation on the faith of all succeeding ones, *in secula seculorum*—hedging round pulpits and university chairs with subscriptions to dead men's helief, (through the articles should happen to be all true,) is a proceeding utterly opposed to its free and onward spirit. Christianity is a protest for the practical utilities of human nature and life, against the mechanical, ceremonial righteousness that exhalts the means above the end, makes man the creature and slave of institutious, instead of their Lord and Master, and would have even withered hands and sightless eyes remain as they are, until the Sabbath of Moses had its due.

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The Gospel is "the root of all democracy." Not that it specifically inculcates the overthrow of oligarchical and despotic governments and the establishments in their room; but it announces principles, it breathes a spirit, the universal prevalence of which would at once make oligarchy and despotism moral impossibilities. By its doctrine of human equality and brotherhood, it ignores all social distinctions between wisdom and folly, righteousness and iniquity. It denounces all mammon worship, and title worship. Its social spirit is that of a republican simplicity, equality and self-respect. It recognizes no aristocracy but that of personal goodness, tested by social usefulness: "He that is greatest among you, let him by your servants."—It is a very levelling gospel. Its early triomphs consisted, as the apostle eloquently boasts, in the foolish and weak and base things of this world confounding the wise, and mighty and honored. The history of Christianity is that of a revolution which began with what cabinet ministers and bishops call "the dregs of the people," and mounted upward and upward till it scaled and captured the throne of the Cæsars. The raising of valleys and laying low of hills, was the burden of the prophetic announcement of the Gospel's approach; and the "glory to God in the highest," which angels announced as its final aim, can only be realized when "peace on earth, and good will towards men" shall be established universally on the basis of political justice.

[TO BE CONTINUED.]

From the Boston Morning Chronicle.

THE PASTORS OF NEW ENGLAND.

The editor of the N. Y. Observer favored our humble city with a visit during the anniversary week, and gave the result of his impressions on the subject of abolition, in the Observer of the 14th. It is rather an extraordinary piece, and we hope will be read by many abolitionists. The philosophy of its productiou and publication in the year 1845, is worthy of study, and might be profitably investigated by profound minds in another hemisphere. We cannot go into an examination of all its positions, or an analysis of its contents. Our present purpose is confined to a single paragraph:

"But the men whom I except, and exonererates from all participation, direct or indirect, in these infamous doctrines and theories of the Garrison or the Leavitt school, *are the pastors of New England*. Abolitionists they are to a man; they plead for the slave; they pray for the slave; and they would gladly suffer for the slave. There is in New England a feeling of opposition to slavery so deep and strong, that as one man, the mighty mass of virtue and talent here concentrated, would be moved by any practicable plan for emancipation; and rejoice to engage heartily in the glorious work. I regret that any of the pastors lend even the sanction of their names to either of the men whom I have mentioned as the leaders of the two parties of technical abolitionists. Few of them do; these few are becoming fewer."

"The Pastors of New England," of different denominations, are a highly respectable and very influential body of men. From the beginning, they have had much to do in forming the minds and moulding the opinions and directing the energies of the body of the people. Being moreover, in every instance, the choice of the people, and deriving their subsistence from the *voluntary* gifts of the people, they are in their turn influenced by the wishes of their parishioners, so that, turn it which way you will, the old saying holds good —"Like priest, like people," or "Like people like priest."

The Observor says that "they are abolitionists, *to a man.*" So they ought to be, doubtless, and if the Observer is correct, those pastors of New England who have gone to the South and there become slaveholders, were exceptions to the general rule—black sheep of the flock,—and there are no more among us who could be tempted into such a shameful apostacy. We hope there are none.

It is said, moreover, that "they plead for the slave, they pray for the slave, and they would gladly suffer for the slave;" and that the mighty mass of virtue and talent embodied among them could be moved and rejoice to enter upon the work of emancipation, "BY ANY PRACTICABLE PLAN." Truly, here is a marvel!—"The pastors of New England" are eminently a practical body of men. They are accustomed to act with success in the attainment of their legitimate objects. The great body of them believe in human agency and in divine guidance. They teach that "where there is a will there is a way." They never give the least allowance to the atheistic plea of the sinner, that he would do his duty if he knew how. They have never been at a loss for a "plan" to do whatsoever they have become satisfied ought to be done, and determined shall be done.—They thought the new settlements and the waste places ought to be aided in obtaining preachers, and then easily found "a practicable plan" for Home Missions. They thought the churches ought to engage in the work of sending the Gospel to the heathen, and the "practicable plan" of Foreign Missions was formed without delay. So with regard to the Tract Society, the Sunday Schools, the Temperance Society, and other beneficent undertakings, the "practicable plan" of which originated chiefly among the "pastors of New England." To the work of emancipation they have been called so loudly as almost to awake the dead, but here they are now, in the year 1845, standing with folded hands, doing nothing, proposing nothing, because there is no "practicable plan." This is extraordinary!

What now would be the beau-ideal of a "practicable plan" of emancipation? Certainly, it is to change the public mind, the public doctrine, the public feeling, on the subject of slavery, slaveholding, emancipation, the claims of the colored man, &c. &c. That *must be done* at any rate, whatever else is done or left undone. Well, the "pastors of New England" are not at a loss for a "practicable plan" for effecting this, for they have done the same thing in regard to other matters, many times. It is by preaching on the subject, by talking about it, by praying over it, by discussing it freely and fully in the religious newspapers and magazines, by employing agents to go from pulpit to pulpit to lecture on it, by addresses and resolutions in all their ecclesiastical assemblies, by conventions called on purpose to discuss it, by enlisting in its behalf the tract society, the Sunday schools, the foreign and domestic missionaries and missionary societies, by going into it heartily as something that is right and good, and necessary, and pleasing to God, and becoming to Christianity;—that is the "practicable plan," with which every pastor in New England is as familiar as he is with his psalm book. Let them use this as thoroughly in behalf of emancipation as they have used it in behalf of missions, Bibles, tracts, temperance, Sabbath keeping, and the like, and perhaps we shall have no more complaints of the want of a "practicable plan."

Have the "pastors of New England" done this? We record it to the honor of many noble souls among them, that they have done what they could. A very large part of the change which has been wrought upon the public mind in New England, in fifteen years, has been effected by the fidelity of those pastors. But it would be saying too much to imply that all have done so. Can any man say that even a majority have employed in the subject of slavery, the same "practicable plan" that has been found useful in other matters? We think not. On the contrary, have not those who have done so, invariably rendered themselves *marked men* by their course? Have they not often lost the sympathies and the support of their brethren, and found a line drawn around themselves?

We wish to ask one question, in sober and sad sincerity, and will rejoice most profoundly if any person will give us an answer in the negative, with *facts* to sustain the answer:—IS IT NOT NOTORIOUS THAT THE LEADING "PASTORS OF NEW ENGLAND" HAVE FOR FIFTEEN YEARS, EXERTED THEMSELVES TO PREVENT ALL AND EVERY PART OF THIS "PRACTICABLE PLAN" FROM BEING PUT IN EXECUTION?

It may be said by some that they do not like the leaders of the anti-slavery enterprise. Very well; but why are such men the leaders? In a moral enterprise, those lead who go before the moral enterprise, those lead who go before the rest. Why are not the "pastors of New England" the leaders of this as they are of almost every other good work? Nothing was easier—nothing is now easier—than for them to become so. It is only to go *before the people*, and they have the lead. O how many pious hearts would exult and bless God if they could be permitted to see that day when the "pastors of New England" go before the people in this work!

Beloved brethren, suffer one who was once a "pastor of New England," to entreat you in the Lord, by your labors *as pastors*, now to make good what has been uttered in your behalf by this writer.

We can think of only one objection more that now requires attention. It is, that we lack a "practicable plan" to *recommend* to our southern brethren for the actual emancipation of the slaves. Why, our southern brethren are not fools, nor children—they never asked us to tell them *how* to emancipate, but *why* they should emancipate. They will find no difficulty in emancipating, when they are ready to do it. The drunkard easily reforms, when he is willing. The rumseller is never at a loss for a "practicable plan," when he has made up his mind to quit the trade of death. No more will our southern brethren be embarrassed for the want of a "practicable plan," whenever they have resolved upon emancipation, as a thing to be done, and *to be done now*. In fact, their plan will be precisely the same with that of the others. There is but one "practicable plan" that the wit of man or the wisdom of God has ever devised for emancipating slaves. It is TO EMANCIPATE THEM. Leave off enslaving a man, and he is free. That's all.

GOOD NEWS FROM VIRGINIA.

The following interesting statement is from the Indiana Freeman. The facts are so encouraging and indicating a state of things so different from what we had supposed, that we should be inclined to doubt, but for our knowledge of the cautiousness of the editor, our old friend DePuy, in matters of fact.—Mr. Hull appears to be a Western man on a visit or missionary tour in the Old Dominion.

Our Western friends are enterprising.—One of them, M. R. Hull, of Indiana, has actually performed a lecturing tour on anti-slavery, *through eight counties of Virginia!* In a letter dated May 30, to the editor of the Indiana Freeman, he describes his labors as attended with most encouraging circumstances.

I entered the State of Virginia opposite Marietta, Ohio, and commenced agitating and agitating my way through eight counties. In going through I delivered six public lectures on the subject of *slavery*: on slavery in the church and slavery in the State, and I have the pleasure of announcing that I addressed the people each time from a Methodist Episcopal pulpit. I was not refused a single house for which I made application.—My meetings were large, and the people demeaned themselves with that decorum which should ever characterise a people inquiring after truth.

I preached to the slave and the enslaver, and both seemed to be benefited by my discourses; and I am confident that I neither softened my words nor smoothed my tongue for the accommodation of either.

The people in the slave States know but little of our principles. The most common idea that prevails among them is that *amalgamation is abolitionism*. The Virginians are very much opposed to every form of amalgamation, save that which is carried on by *master and slave*. But with all the burning wrongs of slavery upon them, they possess a magnanimity of character which shines back to oblivion the pro-slaveryism of Indiana and Ohio. When my meetings were dismissed in Virginia, it was not unfrequently the case that some twelve or fifteen persons would flock around me, and urge that I leave another appointment, assuring me that the whole country for miles around would turn out.—Two Virginians, learning that my mission was one of mercy, paid me $5 each to defray my expenses in carrying the war into Egypt.

"All things work together for good to them that love God," and you may rest assured that the very gates of hell shall not prevail against us and our cause.

Yours in high spirits, M. R. HULL.

Verily the slaveholders are entering the abolition Kingdom in advance of our northern religionists!—If Mr. Hull were to come this way, he would not thus readily get access to the houses of worship scattered over the country. Surely we live in the midst of hopeful omens to the down-trodden slave. Let us be encouaged.—*Liberty Press.*

Letter of Elihu Burritt, to the Cincinnati Convention.

WORCESTER, MAY 23, 1845.

SAMUEL LEWIS, ESQ.:

MY DEAR SIR—I am almost at a loss for language to express my sense of obligation to you, and the Committee in whose behalf you speak, for those terms of kindness and confidence with which you invite me to be present at your great Convention in Cincinnati, on the 11th of June. And it is with a profound sentiment of regret that I am compelled, by circumstances which I cannot bend to my wish, to forego a pleasure which I should have cherished during the remainder of my life, as one of the choicest souvenirs in the jewelry of my remembrance. It is with great difficulty that I can so arrange my labors as to permit me to be absent from Worcester a fortnight at a time. Still I have longed to see your great and prosperous State; and when, a few weeks before I received your communication, a letter came from certain literary societies connected with the Oberlin Institute, inviting me to deliver their next annual address, in August, I accepted the invitation, that I might associate with my visit some other object than that of mere curiosity. To fulfil this engagement will exhaust all the time that I can force out of the discharge of my labors at home, which would preclude the possibilty of my making two journeys to Ohio in one season. Although I cannot be with you in person—or rather in body—I shall be present with every earnest sympathy of my soul, with every attribute of my humanity that can pray and hope for man, and labor to lift up my downtrodden brother the SLAVE—God's child, to a new life, and the light of a new heaven for his downcast and alienated heart, a heaven spanned with God's own handwriting in the fixed stars and every rainbow of hope, that his Ethiopian hue shall no longer impair the dignity of his humanity or his title or access to all the privileges, progress and prospects of the children of a common Father, either on earth or in heaven. The place, the motives and the members of your Convention, will all conspire to give it a moral might and majesty, which will be felt over the Union, and carry a premonition of death to an institution which, like a huge, deep-rooted Upas, has diffused its subtle poison over the once greenest portion of this continent, until every thing that lives or lies beneath its shade bears the hectic of the searing curse.

No place in the Union could have been more appropriately selected than Cincinnati. Situated on the heaven side of freedom, a magnificent illustration of what it can do for human nature and human society, well might it say to those who live in the pale and sickly wilderness of slavery, "*Come, and let us reason together.*" And it should quicken the pulse of great-hearted patriotism, that this friendly call has been greeted by a cordial response from the first home of the Anglo-Saxon race on this continent—from unfortunate Virginia, the primeval Eden of Nature in America, now pining beneath the breath of an institution which has blasted the foliage and the fruit of her tree of knowledge, and her tree of life; and which, if it has not banished her into the wilderness without, has brought the wilderness into her paradise. Virginia! oldest patriarch in the ark of Freedom which outrode the universal deluge of despotism—among the first altars it erected in its heritage, was one for the sacrifice of humanity and the immolation of human liberty. First to declare the inalienable rights of man, and, like the autediluvian patriarch, to preach the righteousness of freedom to the world, it was the first to become intoxicated with the spirit of its domestic slavery, and, under its influence, to curse its posterity with an evil which has operated with unspent and unsparing malignity upon young and old, rich and poor, bond and free, through their successive generations. Virginia! still venerable in her misfortunes and grand in her decadence, the devout and filial memories which cluster about her ancient virtues, like the pious sons of Noah, would approach her behind a mantle of charity which should hide from the subject and object of the sorrowful vision, the sight of her unconscious weakness and insensible prostration.

And old Virginia, the Virginia of the best days of our history, will be with you, represented by a few choice spirits, who, with the sublime chivalry of moral heroism, the offspring and origin of better things in her condition, will go up to your communion, as the estranged and scattered children of Israel went up from their coasts to worship with their Jewish brethren in the temple at Jerusalem in the days of Hezekiah. And between that ancient jubilee and your Convention, I pray that there may be features of resemblance to which future generations shall revert in grateful memory. If there is one thing more than another, which would enhance my pleasure at being present on the occasion, it would be the privilege of meeting there those heroic spirits from Virginia. Above all the places on earth, I should prefer to give them the warm hand of fraternal fellowship on the green banks of the Ohio. There, in view of the luxuriant fields and all the verdant life of your illimited Eden, I would hold with them a brotherly communion on the gospel of nature and the great principles of humanity.—While a beautiful world of exuberant fertility expanded to their view beneath the heaven-blessed labor of free hands, and cities and villages, buoyant with the vigor of youthful activity, vied with vegetation in rapidity of growth—I would remind them, with earnest tenderness, that the rain, the dew and the sunlight fell upon the fields of Virginia with the same richness of beneficence as upon those of Ohio: that nature had lavished upon the "Old Dominion" all that she could do for her choicest vineyard, and never withheld a gift that could make it the garden and glory of America. I would say to them, that if the recent wilderness of your State has been made to blossom as the rose, it is an evidence, bearing the signature of the Almighty, that no *slave* breathes its pure air, or treads its free soil; that in it and on it all men are born FREE AND EQUAL, inheriting and enriching all those "inalienable rights" laid down in that Magna Charta of democracy which bears the broad seal of Virginia in the blood of her patriots. I would say to them, that all the difference, in condition and prospects, between Ohio and Virginia exists in the difference of their devotion to that sublime dogma of democracy which stands at the head of the Declaration of our Independence; and that if the mother of the Union, among all the children she has brought up, has none left to guide her; if her walls are broken down and her fields laid waste; if the music of machinery never breaks the silence of her streams, and degraded labor has no songs in the night or the day; if her children fly from her bosom to regions where honest toil is not the condition of the slave, it is because she has not been true to that great doctrine of human rights which she was the first to proclaim to mankind. I would give them the brotherly hand of every liberty-loving son of toil in New England in pledge, that their hatred of slavery is the strongest expression of their love for Virginia; that no malevolence lurks at the bottom of this great enterprise of freedom, in which the moral sentiment of the world is fast concentrating with an energy which must soon carry it to that issue which shall be greeted with acclamations of *grace! grace unto it!* from every corner of the world. Brethren, I would say, not an effort in this cause is inspired by aught else than the very soul of love to you and your children. The malevolence of which we have been suspected, has this extent, no more: that Emancipation shall be Paradise Regained to Virginia, in all the compass of that condition.

It is one of the chiefest aims of our aspirations and efforts, not only to promote the emancipation of the slave, but to emancipate the "Old Dominion" from the old dominioo of slavery; to emancipate her institutions of learning and religion from an influence that has poisoned their vitality; to emancipate the energies of her people from that crippling compression which has bent them to the ground; to emancipate her rivers and streams, whose currents have been ice-bound in time of summer, because the mark of the beast was burnt and burning in the brow of labor pining on their banks; to emancipate her soil from that sallow disease with which the sweat of the slave—falling on its face like *aqua fortis*—has devoured its capacity of production; to emancipate the treasures which lie locked and guarded by a huge Cerberus, in her mountains, valleys and hill-sides; to emancipate nature herself from that iron prevention which has withheld her hand from dropping fatness on every square inch of her territory. If this is malevolence, it is not the head, nor front, nor end of our offending.—To say, that rescuing Virginia from slavery, we would be content with making her what New England *is*, comes far short of our object and desire. We would make her what New England *would be*, with the soil, rivers and streams, and natural resources of Virginia; which, with the indomitable genius and energy of free labor, would enable her to manufacture for a continent, and feed half of its population with the productions of her soil.—Has she annually expatriated thousand of her most vigorous sons, who could not toil where labor is degraded; we would repeople her borders with her exiles, who should return with songs of joy upon their heads, as the ancient Jews to their beloved Canaan. Are her lands lying waste in artificial sterility, we would resuscitate them to all their original fertility, and cut them up into farms clothed with exuberant verdure, and tilled by intelligent and virtuous freemen. "*Is one in twelve of her grown up and governing population unable to read or write,*" we would dot the whole extent of her domain with school-houses, and supply every hamlet with a library and the means of gratuitous instruction. Is Virginia declining in political power, and fast losing her share of influence in the councils of the nation; we would give her far more than she ever possessed. We would double her representatives of freemen in our national Congress, who should be an honor to the country. With such an aim and end as this, in the inception, prosecution and issue of this great work of philanthropy, shall we talk of *dissolving the Union?*—that Union to which the success of our efforts must give elements of cohesion stronger than ten thousand chains of adamant? that Union, the concentrated nucleus of the hopes and interests of the future ages of humanity? that Union to which the abolition of slavery would give a moral power that should lift up the race from its darkness and depression? Dissolution of the Union? What! cut in two the Mississippi, that jugular vein of the New World, and sever all the mighty arteries of the Union, and leave it to bleed to death in hostile segments, both writhing in the cauteries of mutual hatred! Nature itself would repel this profane disruption of a system to whose integrity every stream, from the Sabine to the St. Johns, is as necessary as any vein in the human body. Dissolve the Union! run the amputating knife through the child of all that the progressive ages of humanity have produced of freedom and virtue! and that because one of its members is afflicted with a cutaneous disease, which not a drop of blood less than that which now circulates in its whole system will remove! Does God or mankind require the sacrifice of this Union, this ISAAC of the race, in which all nations should be blessed? And shall Americans lift the knife against it, not as an act of faith, but of pusillanimous distrust in God? If nothing in the natural religion of patriotism could stay their suicidal arm; let every lover of his kind pray that the Almighty who arrested the patriarch's descending blow which was to sever his son, may open the cloudy curtain of his pavilion, and interpose a cheaper victim of immolation; or that might

> "Come thick night,
> And pall it in the dunnest smoke of hell,
> That its keen knife see not the wound it makes,
> Or heaven peep through the blanket of the dark,
> To cry Hold! Hold!"

Dissolve the Union! dissolve the whole moral power we have and need to abolish slavery! May God grant that your Convention may banish that treacherous idea from every American heart! I trust that its Satanic lineaments will be detected and detested, should it surreptitiously enter your councils in the guise of an angel of light. No! you will not meet to *dissolve*, but to *envolve* the Union; to renovate it on the basis of the fathers of the republic. That basis is broad and deep enough to *unite* the world. A better foundation cannot be laid by fallen men. You will meet as our fathers met, you will begin where they began, and where their degenerate children left off to build. You will meet, TO FORM A MORE PERFECT UNION, *establish justice, ensure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity.* This is the work you will *unite* to resume. This is the foundation to which you will descend to lay the first stone that has been laid therein since our "fathers fell asleep." As the nations round about Judea contributed materials to the erection of Solomon's Temple, so the world, with all its moral wealth, will become tributary to the structure to the Great American Temple of Liberty, founded on such a rock, and hail its completion as the asylum and admiration of the race. The Union? it is worth the world to the destiny of human nature for the abolition of slavery; and the abolition of slavery will add the wealth and moral power of the world to the Union. May we speak of the *value* of salvation, and the *extent* of infinity, then, for lack of a more religious term, let me express the hope and belief, that your Convention will enhance the *value*, because it shall increase the strength and vitality of the Union. In that hope-inspired imagination with which I am wont to contemplate the destiny of the American republic, I have fancied that, in the lifetime of the present age, some heaven-kissing monument, the offspring of the 11th of June, might be erected from the bed of the Ohio, opposite your city, as a kind of centri-mundane column, saying to all things that shine and sing in heaven, and all that can carry the news on the wings of the wind; saying to all ages, to all men, to all bondmen groaning in undiscovered habitations of cruelty:

> "I stand the plan's proud period,
> I pronounce the work accomplished,"

the warfare closed, the victory won, the TRIUMPH OF THE AMERICAN UNION.

Please, sir, to accept for yourself, and tender to the other members of your committee the profound sentiments of respect and sympathy with which I am theirs and yours for humanity.

ELIHU BURRITT.

Peace.

For the Liberty Standard.

One Word more to Christians about War.

Mr. Editor:—May I again ask admission to some corner of your paper, whence I may address a few more words to those of your readers who profess to be disciples of Christ?

Christians, let me press the question home upon the reasoning conscience, within you. Why have you no more power with God and man? At this age of intellectual development, when mere scientific, mercenary mind has made its power felt throughout the material world, annihilating time and space and taming the lightnings to its will, why have you not secured to the *mind* that was in Christ Jesus, the mind of the gospel, a sublime ascendency over all principalities and powers, and brought every knee to bow and every tongue to confess to the only name given under heaven by which men, societies and nations may be saved, and human government may be made perfect, in its spirit and functions, as that of the great Law-giver of the world is perfect? Why has not the fulness of the Gentiles already come? why has not the fulness of science come, and all the rulers and dominions of the earth come, to be tributaries and obedient subjects to that King and Kingdom to which they rightfully belong? Why is there to-day one solitary being made in God's image still bowing down to gods which his own hands have made?—Why have you not deluged, as it were, the whole world with the light of the gospel, putting a Bible into the hands of every human being on the globe? Why has not the Christian religion the self-diffusing power which, under its primitive apostles, carried its principles almost upon the wings of the wind, self-preaching to the consciences of men, as the power and wisdom of God unto salvation? Are the pagans of to-day more incorrigibly idolatrous than those who bowed to the sceptre of Emanuel in Paul's day? Christians, the Prince of Peace to whom you have sworn allegiance, will hold you responsible for the present condition of mankind. You have given your power to the Beast, which has so long desolated this world with sin, suffering violence and misery. You have cut away from the religion of Jesus Christ its Sampson locks, its sublimest principles, and despoiled it of almost the only attributes that distinguish it from the religions of the heathen world.—Every religion invented by man patronised the lusts, the instincts, the "*natural laws*," of human nature. The religion of Jesus Christ was given to extirpate those lusts, to subjugate those instincts, to displace those "natural laws" with new laws written by the spirit of God on the human heart. But, in your love and leniency to human nature, you have pleaded and prevailed with religion to spare those instincts and lusts, and let them stand above all that is called God, above all the teachings of the Saviour, paramount to all divine revelation. These enthroned, deified lusts and instincts, usurping the place of the highest attributes of the Christian religion, have reigned for nearly fifteen hundred years, and filled the earth with violence and blood. The Christian era would seem to distinguish a period when the battle breeding lusts of human nature have invented new forms of ferocity & new faculties of destruction, under the stimulus of a more vigorous religion than the old dull, sodden ethics of paganism.

Let us open our eyes to the light, however painful it may be, and confess to the world our folly in crowning our lusts and instincts, and natural laws with the diadem which should sit upon the brow of the Son of God. And, in the docility of honest penitence, let us review the process by which we have been cheated out of our moral strength; by which we have *bled* out of the religion we profess the great element of its moral power. Christian brother, is there any ambiguity about the mind that was in Christ Jesus? Is there anything that he said or did, from the manger to the cross, which will permit you to pit sin against sin, evil against reviling, and injury against injury, let your natural instincts and spontaneous laws of action dictate what they may? No; you cannot charge the Saviour of mankind with the omission of a single precept or example which was necessary to prohibit his followers from engaging in war of any kind. When he said at Pilate's bar, that his Kingdom was not of this world, he did not say that it was not *in* and *over* this world. He did not renounce his title to its sceptre as king of nations and king of kings. But he said it was

not *of* this world; that it was not founded on its policy, nor inspired with its spirit, nor sustained by its brute and brutalizing force; that his kingdom was his religion, and that was not *of* this world, nor *of* the human heart nor the creature, nor the subject of its natural instincts, lusts and laws; and therefore the subjects of his kingdom and the disciples of his religion could not fight.

Mr. Editor, I feel myself deeply indebted to your kindness and courtesy for the access you have given me to your columns. I should be very grateful, if you could make room for a few more articles, which I propose to send you upon this important subject of International Peace, and the duties of Christian citizens with regard to it. E. B.

Worcester, Mass. June 3rd., 1845.

Correspondence.

STATE LIBERTY CONVENTION.

PORTLAND, July 3d, 1845.

The Convention was called to order by Gen. Fessenden of Portland, and organized by the choice of Dea. A. Drummond of Bangor, President, and W. Davis of Brooks, and C. C. Crafts of Harpswell, Secretaries.

After prayer by Rev. A. K. Moulton of Portland, Messrs. Willey of Hallowell, Stackpole of Bangor, Reed of Hampden, Pease of Bridgton, Humphreys of North Yarmouth, were appointed as committee of arrangements.

On motion of Gen. Appleton, all persons present, of all parties, were invited to participate in the deliberations of this Convention.

The committee of arrangements then reported resolutions to the Convention, which were laid upon the table to be taken up in their order.

The first resolution was then taken up, and after remarks by Messrs. Fessenden, Appleton and Willey and others, was adopted.

The second resolution was also adopted.

Adjourned to two o'clock, P. M.

Afternoon.

The convention met at the hour assigned, and the whole session was occupied by desultory remarks from individuals from various parts of the State, on the present state of the cause, the duty of Liberty men in taking measures to advance our glorious object.

Adjourned till half past seven o'clock,

Evening.

The Convention met according to adjournment. Messrs. Pease, Humphreys, Hilliard, Hall, Stackpole, Lincoln and Stevens, were appointed a committe to take into consideration the Liberty press in this State.

Mr. Willey addressed the convention on the usurped nationality of slavery, proving conclusively that the government for a long period has treated it as a national interest—that both the old parties stand on that ground without any anti-slavery principle or object whatever, and that they cannot embrace any without effecting their own dissolution; hence the distinctiveness and necessity of the Liberty party.

After remarks from several persons on the various aspects of our cause, and several soul stirring songs, the convention adjourned.

Friday morning, July 4th.

The convention met at nine o'clock, and prayer was offered by Rev. Mr. Libby.

The third resolution was then taken up; and after a most able and effective speech by Gen. Fessenden, which will hereafter be published, it was unanimously adopted.

The Convention then balloted for a candidate to be supported by the people of this State as a candidate for Governor at the ensuing election. And the Convention unanimously nominated as a candidate for that office, GEN. SAMUEL FESSENDEN of Portland.

The fourth resolution was then taken up, and the Convention sustained it unanimously by rising.

Gen. Fessenden then came forward, and in some most impressive and eloquent remarks, accepted the nomination, and expressed his willingness to stand in any place where his friends thought best to place him, in order to promote the cause.

The Committee on the Liberty press reported the fifth resolution which was discussed by Messrs. Willey, Lincoln, Moulton and others, and adopted.

The Convention then adjourned till two o'clock, P. M.

Afternoon.

After the Convention was called to order, the sixth, seventh, eighth, ninth, tenth, eleventh, and twelfth resolutions were taken up in their order, and after being severally discussed in a most able and interesting manner, they were severally adopted.

The Convention then adjourned without day.

A. DRUMMOND, *President.*

WOODBURY DAVIS, }
C. C. CRAFTS. } *Secretaries.*

Resolutions.

1. *Resolved*, That we recognize with profound gratitude the hand of God, in directing the great political movement of the Liberty party.

2. *Resolved*, That we rejoice that a political party has been instituted for the great and glorious purpose of securing the universal freedom of our countrymen,—and we thank God for the unyielding firmness which its friends have manifested in sustaining it.

3. *Resolved*, (1.) That the fundamental principles of the Constitution of the United States, and of American slavery, are antagonistic.

(2.) That Slavery and the Constitution cannot both be permanently maintained.

(3.) That the government of the United States, by those who have administered it has been made to take the side of slavery, against the Constitution.

(4.) That the Liberty party maintains the constitution against slavery; and this controversy is submitted to the people for their decision.

4. *Resolved*, That we have the fullest confidence in the integrity and ability of SAMUEL FESSENDEN, whom we have unanimously nominated as our candidate for the office of Governor of this State; and we hereby pledge our untiring exertions to secure his election.

5. *Resolved*, That if we would advance the Liberty cause in this State, the Liberty press must be made a pioneer; therefore an important field of labor for Abolitionists is, to extend the circulation of liberty papers.

6. *Resolved*, That, by a most unjust and unconstitutional exercise of political power, slavery has been incorporated among our *national institutions*; it is therefore a *national crime*, and should be forthwith separated from these institutions, as the support and extension of slavery can in no case be the legitimate objects of national legislation.

7. *Resolved*, That as slavery is inherently vile and sinful, the duty of unconditional and immediate emancipation is imperative and universal.

8. *Resolved*, That the government of the United States in utter contradiction of its professed character, basely permits the imprisonment of its citizens, not only for no crime, but for attempting to carry out the most essential principles upon which it was founded.

9. *Resolved*, That this Convention deeply sympathize with our fellow citizens, Charles T. Torrey Jonathan Walker and others, in their sufferings by imprisonment; and as evidence of sincerity we pledge ourselves, as individuals, and as members of the Liberty party, to do what we lawfully can to restore to its true character the government which permits so gross an outrage upon humanity.

10. *Resolved*, That we regard it as being an immorality and a crime for the free people of the United States to support slavery by their political power.

11. *Resolved*, That we welcome the return of the glorious 4th of July and the recollections of those principles which render it immortal: and we renew on this day our vows of unremitting efforts to bring forward that auspicious period when the God-given, inalienable rights of man shall be enjoyed by all the American people, and the day be celebrated without conscious hypocrisy.

12. *Resolved*, That we recommend to liberty men and women in different sections of the country to hold mass conventions in imitation of the excellent example of Somerset county.

Voted, That the thanks of this convention be expressed to those individuals in Portland who have so generously entertained members of the convention.

Voted, That the thanks of the convention be extended to the officers of the convention for the appropriate manner in which they have discharged their duties.

SOMERSET MASS CONVENTION.

This convention was called to order at the appointed time by S. G. Gould, Esq., D. Farnsworth was called to the chair, and Rev. Mr. Wyman of New Sharon offered prayer. P. P. Elder and C. G. Smith were chosen Secretaries, and Messrs. Willey, Stinson, Bowen, Richardson and Gould were appointed a business committee.

Lewis Clarke then addressed the meeting in general terms relative to the subserviency of the minds of the people to their parties, and called on them to become individually *free men*.

The committee offered the following:

Resolved, That the American slaves, wronged, imbruted, robbed, doomed to sunder social relations and sufferings without a parallel, demand our sympathies, our efforts and our prayers.

Resolved, That American slavery is a monstrous system of land piracy and paganism, which ought to awaken the indignation and hostility of the civilized world.

Upon these resolutions Judge Farnsworth addressed the convention, giving a history of his late travels, and stating many painful incidents of slavery that had transpired under his own observation in the city of Washington. His remarks were very interesting.

Mr. Willey also showed the actual condition of slaves under southern law, by reading from the decision of Judge Ruffin of North Carolina, and stated a case of legalized torture in Louisiana. Mr. Stinson and Rev. Mr. Wyman spoke in cheering terms of the cause of liberty.

The convention then adjourned for one hour, to partake of the liberal entertainment prepared by the ladies in the beautiful artificial grove.

Afternoon. Prayer was offered by Rev. Mr. Hayden of Lexington, and a song was sung by Mr. Stanley of Waterville.

Voted, That all persons be invited to take part in the deliberations of the convention.

Lewis Clarke then related many deeply affecting facts of slavery, giving at the same time a sketch of his own and his sister's sufferings in slavery. His remarks were of a thrilling character.

The committee reported the following:

Resolved, That whatever may have been the original design, slavery, as an existing fact, is a national institution, for which the nation is responsible, and national power is requisite for its removal.

Resolved, That this government was formed for Liberty, and Liberty only; but through the agency of the two political parties which have successively administered it, it has been perverted to the base purposes of supporting, extending and protecting slavery—and of slavehunting, till it has become the grand agency of the slave power, without which the system could not stand.

Resolved, That in our government the people are individually responsible for their government—its crimes are their crimes—its wrongs are their wrongs—and its retribution will be their retribution—and its duties are their duties.

Resolved, That the other parties being totally destitute of any anti-slavery principle or object whatever, and by their very organization must remain so, the Liberty party is necessary, and should receive the firm support of every friend of his country and of human freedom, both as a reformatory organization on the public mind, and as containing the only principles which can render any party effective against slavery.

Mr. Willey addressed the meeting at some length on the above resolutions in a forcible and convincing manner. He showed clearly, that by the general government, and the parties that had administered it, slavery had been treated as a *national* concern. We have embraced it—terrible as it was, upon our hands, and for its crimes and woes the nation had made itself responsible. Many historical facts were adduced to prove the nationality of slavery. He also showed that this great crime had been committed by the people thro' the ballot-box. He asked, "How have you done this? How have you permitted all this to come upon you? How have you perpetrated all this wrong? *You have done it at the ballot box.* Ministers, deacons, church members, citizens,—all have stained their hands with innocent blood and knew it not. You now have nothing to do but to *undo* what you have done. We must repent of our crimes against the poor and helpless. Write *Liberty* on our ballots, then cast them for *men and for a party* that will carry out its principles, and slavery will fall. But it is in vain to rely on the old parties for this purpose, for neither of them contains in its creed any anti-slavery principle or object whatever." Mr. W. called on any man who was willing to undertake it, to come forward and show the professions made on this subject to be true.—They were not true. The Liberty party is therefore necessary as containing the only principles adequate to give success to the anti-slavery cause, the only one not in favor of supporting slavery, the only one worthy of the American people.

After a song by several person, from the Liberty Minstrel, and remarks by other speakers, the convention voted to hold evening meetings in three different parts of the town. Adjourned to 9 o'clock the next morning.

Thursday Morning. Great numbers of people collected at an early hour. The convention was called to order, S. G. Gould in the chair, and prayer was offered by Rev. Mr. Pratt, after which an animating song was sung. It was stated that some ministers had left home on that occasion to avoid being present at the convention, and the inquiry was raised how those ministers should be treated who oppose by their influence the abolition cause. Mr. Childs of Farmington said his views were, that we should proceed with caution and great firmness, and after a proper time, should withdraw our support from them. He thought we should labor with them in kindness. Mr. Wyman said that in very many cases our opposers were sincere. Rev. Mr. Pratt made some very plain and just remarks, contending that a minister was solemnly bound to be faithful on this subject, irrespective of *salary* or *reputation*; and if they were not they violated their vows of office and should not be recognized as the true minister of Christ. After remarks by Mr. Hutchinson, Mr. Hale and others, the committee submitted further resolutions.

Resolved, That the system of slavery *ought* to be, and *can be abolished*—and it *will* be abolished when the public opinion of the North practically demands it.

Resolved, That we rejoice in this great enthusiastic gathering of the people in behalf of humanity, as indicating the speedy approach of that glorious day.

Resolved, That our cause can never be carried on to triumph without active, sympathetic, and vigorous co-operation of the women, and we regard their presence and cordial aid on this occasion as a pledge that the Ladies of Somerset will prove themselves "*helpsmeet*" in this glorious strife for universal Freedom.

Resolved, That our cause depends entirely on the diffusion of anti-slavery knowledge among the people, and for this there must be a self-denying liberality—a whole souled generosity among its friends.

Resolved, That the religion which cannot be enlisted openly and effectively against American slavery, is a false religion and ought not to receive the confidence of any people.

Lewis Clarke addressed the meeting in a very interesting manner. A song was sung by Mr. Stanley and others. Addresses were also made by Mr. Willey, and several others, when the convention adjourned, to accept of an invitation from the ladies to partake of the refreshments which had been again provided. After a song, adjourned.

Afternoon. Prayer by Rev. Mr. Millay of New Portland, and a song from the Minstrel. Lewis Clarke addressed the convention in a very interesting manner, giving his own history in slavery. Mr. Willey very conclusively answered the various objections to the Liberty party. Remarks were also made by Messrs. Richardson, Stinson, Pratt, Hale and others. After another song Mr. Willey addressed the ladies on the effects of slavery on the conjugal affections, in an eloquent and affecting manner.

A collection was taken up to defray the expenses of the convention, and the balance was committed to a committee consisting of Mrs. Trip, Mrs. Parsons, Mrs. Clark, Mrs. Coffin and Mrs. Plummer, to be expended in the distribution of tracts, books, &c. A vote of thanks was then passed to the people of New Portland for their generous hospitality on the occasion. A vote of thanks was also passed to the ladies who had so liberally and generously provided a collation for the convention on both days. In support of this the whole audience rose. After another animating song, and prayer, this large enthusiastic convention adjourned.

We regret that we cannot speak more largely of the becoming zeal and interest manifest by all who attended, and of the very salutary effects the meeting had on the minds of the luke-warm. In fact it was the meeting our county has long needed.

We cannot close without speaking of the warm hearts of those ladies who made such great exertion to entertain the people on this occasion—who so bountifully loaded the table on those two days. It seems that the subject of universal emancipation had powerfully arrested—and deeply impressed their hearts.

We also had some of the best songs and sung in the best manner and by the best of singers.

P. P. ELDER, }
C. G. SMITH. } *Secretaries.*

AN INTERESTING SLAVE CASE.

A very interesting slave case, a short time since, was brought before the Supreme court of New Jersey. The facts in the case are, that in 1820 an act was passed by the Legislature of N. J., providing for the gradual extinction of slavery in the State. Slaves born before a certain date were to remain slaves, and children born of slave parents who were born before 1804, were to remain apprentices until after they arrived at the age of 21. All others are to be free. There are in the State 700 slaves, and from 2000 to 3000 apprentices. The new constitution declares every man entitled to life and liberty. It is contended by the friends of the slave, that slavery is inconsistent with the constitution, and that no slave can be held under that constitution a moment. The question was raised on the return of a writ of habeas corpus, granted by the county to compel Edward Van Buren to bring before the court, Mary Tebout, and show the cause of her detention—she was an apprenticed slave, about 19 years old, and has been sold three or four times.

Alvan Stewart of New York, argued the case in favor of the girl. His argument consumed one whole day, and it is said to have been a most powerful plea.

His closing appeal to the court was eloquent and overwhelming:

"He answered with great effect the arguments used by the opposing counsel, and drew his remarks to a close by appealing to the Court very earnestly as to the high and solemn duty left them to perform. It is yours, may it please your honors, (he said,) to put the last, the finishing stroke upon slavery, in one of the noblest old States of this glorious confederation. It is an honor which you should covet. Let no man take it from you. Leave it not to other hands to finish so noble a work.—What would the world say, to see a case like this, argued as it has been before this Court for two days, with the full light of the blessed and glorious Constitution shedding its rays upon it, turned off and decided against Liberty, upon the worse than doubtful authority of a few extinct and exploded statutes, which stand repealed in your code by the voice of the people speaking through a Convention of their choice,—the acts which they have also confirmed by their solemn votes? May it please your Honors, I cannot believe that such will be your decision. I have too much faith in my kind for this. I feel that New Jersey will hold up the hands of this Court in coming to the support of freedom and of free institutions in her borders.

Never can the act be regretted. Conscience will approve it. Time will approve it.—Death bed reflection will approve it. Eternity and heaven will approve it. It has been long too long postponed. But it is not too late to come up, manlike, statesmanlike, patriotlike, Godlike, and declare that it is indeed true, in the language of your new organic law, that all within your pleasant borders, at least, all mankind are, by nature, entitled to perfect freedom in the possession of life, liberty, and the pursuit of happiness!

After Mr. S. resumed his seat, there was a pause of some duration. The scene was quite impressive.

At length the bench arose and the Chief Justice adjourned the Court until morning.

The decision is delayed until the next term.

At the Port Byron (N. Y.) convention, Andrew Jackson, late a slave, interested the audience with some pithy remarks. One observation deserves record. Said he, "a minister who can preach and pray 12 months without speaking for the slave, must be college-made, money called and devil-sent." A remark worthy of being pondered by priestly poltroons and sacerdotal sluggards. *Lib. Press.*

YORK COUNTY A. S. SOCIETY.

This Society met agreeable to notice at Limington, Tuesday and Wednesday, June 24th and 25th. It was called to order by D. Appleton, President. Chose A. Deering, Secretary pro tem. Prayer by Rev. Amos Redlon.

Voted, That all present be invited to take a part in the deliberations of the meetings.

Chose Wm. Emerson, A. Redlon, R. Deering as a business committee, who reported the following resolutions:

1. *Resolved*, That with gratitude to God we recognize the hand of Providence in the success of the Anti-Slavery cause, by which so many slaves have been emancipated by their repenting oppressors; by which so many have emancipated themselves by flight from the grasp of the tyrant; by which so many able lecturers and presses have been secured to the cause of liberty, and that these indications of Divine favor call imperiously upon us all for renewed exertions, since God requires us to be workers together with Him in the salvation of man; and we hereby pledge all our energies anew to the work till it be done, and the last bond man be free.

2. *Resolved*, That it is the duty of every *freeman* to improve his constitutional privileges in the election of our National and State officers, and also to be sure not to aid any man into office who is a slaveholder or an apologist for slavery, which we consider ourselves under obligation to perform, as patriots, philanthropists and as christians.

3. *Resolved*, That slavery is the greatest evil in this Nation.

4. *Resolved*, That we have no sympathy with that doctrine which proposes the dissolution of this Union, believing that as citizens we have the guilt of all the wrongs inflicted on the slave, and consequently can never clear ourselves from this responsibility, by cutting loose from the slave in the act of dissolution.

5. *Resolved*, That we believe the proslavery and slaveholding of this Nation are sufficiently enormous to destroy the Nation, and will bring on us the just judgment of Heaven, unless we speedily repent and put away the sin from the church and government, by such action as will give evidence that our Anti-Slavery is not in word and tongue *only*, but in *deed and in truth*.

6. *Resolved*, That it is *hypocritical* to profess to be abolitionists while we *vote* with the pro-slavery parties, or support professed preachers of the gospel, who refuse to *speak* and *act* against the abominable system of American Slavery.

7. *Resolved*, That *Anti-Slavery* is going "*down;*" *down* into our legislatures, *down* into Congress, *down* into the political parties, *down* into the North, *down* into the South, down into Canada, *down* into the clergy, *down* into the church, *down* upon the guilty heads of the slaveholders, and their apologists, *down* upon the consciences of all reasoning men, *down* into the hearts of the people, *down* into pro-slavery presses, *down* to the slave in his miseries, and may *God speed* it *down* until it carry *down* with it the head, *body and soul of Slavery.*

The above resolutions were passed, after an interesting discussion by Messrs. Appleton, Pease, Stephens, Emerson, R. Deering, Smith, Redlon, Humphry, Goodwin, Foss, and A. Deering.

The meeting was as well attended as could be expected for this season of the year. We were somewhat disappointed in not having speakers from abroad, as was anticipated—but when the people found that they had to do their own work they went at it with a will that showed that their hearts were in the work, and that they were determined to meet the monster and give him battle on his own territory. Annexation was taken up, and Texas, that foul concentration of human depravity and corruption, was shown to be sought after solely for the sake of sustaining slavery.

What the North has to do with slavery, and our duties to the slave, connection of the proslavery parties with that system, our money squandered for its support, and many other things connected with that two hundred and fifty thousand headed monster, were exhibited to view. And we trust that on the whole, the meetings were interesting and beneficial to the cause. We trust that when the long looked for day shall have been ushered in, when liberty shall be proclaimed throughout all the land, to all of the inhabitants thereof, and our colored brethren shall be free from their cruel and professedly christian oppressors, when christianity shall be used for a better purpose than to sanction the works of the devil, and when we shall all stand before God's judgment bar, it will be seen that some good was done in that meeting, and some efforts made to redeem the slave and bring him up from slavery to enjoy the rights of a man. And may God grant that the time may speedily come when slavery shall be known only in the history of the past.

Voted, That the doings of this meeting be published in the Liberty Standard.

Voted, To adjourn to the call of the Secretary.

A. DEERING, Buxton, Secretary pro tem.

For the Liberty Standard.

Congregational Conference, Franklin County, June, 1845.

MR. EDITOR:—My object in calling your attention to the doings of this respectable body, at its recent session at Chesterville, is, to enquire if it is a safe model for liberty men to follow. You will not suspect the least hostility, a large majority of that body being my personal friends. All the performances were of a high order, if we except that which related to slavery. Some of the Liberty party (friends of the Conference though not members,) were present, and from repeated assurances were led to expect the usual courtesies which they extend to others on similar occasions, but the invitation to participate included only the brethren, and this was probably the best course, for if those soul-stirring appeals from Br. Bullen and others, was labor lost, it cannot be expected that those not of that household of faith, would have any influence, and besides this, we now have an unbiassed expression of the feelings of that body in relation to the whole subject. We feared that the Conference had lowered its abolition tone, as no public effort was made to call up a resolution which was laid over from last year, the Conference, embracing, (if we understood right,) the non-fellowship principle. The subject of slavery was introduced by the Rev. Mr. Morton of Temple, in a resolution having for its object, to instruct delegates to the State Conference, to request that body, to instruct its delegates to slaveholding bodies, to remonstrate with them against the sin of slaveholding, in other words, to try to get somebody to tell the South that slaveholding is wrong. This course promises nothing to the cause of freedom to the slave at present. As Jehovah has remonstrated for thousands of years through the medium of the scriptures—Christ, the apostles and others, against the sin of slavery, why continue fellowship with those who persist in it any more than with the Roman Catholics who were so strongly denounced? The plea for continuing fellowship with the slaveholding banditti was, that this Conference had not taken gospel steps, to tell them their fault, &c., but has the Conference taken these steps with the Catholics whom they denounced with so much propriety?—This question I do not pretend to answer, nor is it necessary since none whom God has denounced, will long receive the fellowship of any who are on God's side.

Rev. Mr Dodge of Waldoboro' thanked God that he was an abolitionist, and that the church over which he presides are abolitionists of the right stamp—thorough-going, tho' not third party ultras, &c. We hope they are *thorough-going*, and if they are, they carry their principles into the *law making* department, for the purpose of divorcing *it* from the grasp of the slaveholder, all pretensions short of this, are no better than the unmeaning professions of polished life. The rest of Mr. D.'s remarks that it mattered not what we did, if we are only judicious, &c. need no comment. His caution, "not to go too fast" in measures for abolishing the sin of slavery were wholly gratuitous, as sinners always take care of that part of the business themselves.

Father Rogers said, "it was best to be unanimous—do that in which the conference could agree, not to disfellowship slaveholders at present,—if non-slaveholding churches did this, they would have no farther influence in their reformation, &c.," but he seemed to have forgotten that he has but little or no influence over them now, as was fully shown in Deacon Danes' thrilling story of Father Thurston's letter to the South, which was returned with treple postage—mutilated and stamped with the slaveholders curse. Father Sewall took about the same ground of those who had preceded him—we expected some one would explain the reason, why this nice distinction between the crime and the criminal, is allowed to slaveholders and denied to other sinners, but nothing of the kind was attempted. What inconsistency!—refuse fellowship to the man who only steals a lady's *fan*, but the *wretch* who steals *fan, lady* and all must not be denounced.

You will readily infer, Mr. Editor, from what has been written, that the active friends of rational freedom will not be readily influenced to abandon their present noble position by any organized body who teach that the sin of slaveholding which carries in its train every species of crime, is no bar to the fellowship of Christians—God and heaven. But if the churches composing the Franklin Conference are taking higher ground than we have been able to perceive, we are just so much richer in anti-slavery wealth, than we have hitherto supposed.

A POLITICAL ABOLITIONIST.

Chesterfield, June 25, 1845.

York County Liberty Convention

Met agreeable to notice at Limington, Tuesday, June 25th, for the purpose of nominating suitable persons to be supported for county officers at the coming election.

Chose Daniel Appleton Moderator, and Arthur Deering Secretary. Chose a committee of one from each town, represented to nominate candidates for county officers, who reported the names of the following. Theodore Stephens of Sanford, Representative to Congress. Theodore Wells of Wells, Gilbert Tarbox of Hollis, Nathaniel Lord of Lebanon, Senators. Archibald Smith of Alfred, County Treasurer. Humphry Small of Cornish, County Commissioner. The following resolutions were presented.

Whereas, We believe in the moral rectitude of our cause, and trust in God for its final success and triumph, Therefore

Resolved, That in selecting candidates for office, none but men of good moral character should ever be nominated.

Whereas, Slavery is the paramount object with slaveholders, and whereas they hold the balance of power between the two great proslavery parties, which they use to accomplish their wicked purposes, and thereby render the policy of our government unstable, Therefore

Resolved, That the great object to be accomplished by the American people, in order to secure the permancy of our institutions, is the overthrow of American slavery.

After a very spirited and animating discussion by Messrs. Goodwin, J. Pease, A. Deering, O. Smith, Mr. Humphry, W. Emerson, R. Deering, D. Appleton, A. Redlon, T. Stephens, in which was shown that slavery was the great question at the south, and the manner in which the slaveholders play between the two parties, and thereby bring them both to support slavery for the sake of being supported by the south, it was adopted.

Voted that we use all fair and honorable means to secure the election of our candidates.

Voted that the doings of this convention be published in the Liberty Standard.

A. DEERING, Secretary.

Buxton, June 26, 1845.

Extract of a Letter from Cincinnati.

CINCINNATI, July 1, 1845.

DEAR BROTHER:—The Great Convention more than realized the sanguine expectations of its friends here. It was really a grand affair,—large, respectable, judicious, and enthusiastic. There were all of 4000 people in attendance a good part of the time. It commenced at 10 o'clock Wednesday morning, and closed 11 o'clock Thursday night. It has exerted a wide and happy influence on both sides the *line*. Its proceedings, however, you have seen with the address and resolutions ere this.

FEDERAL OFFICERS.

The following is a list of the officers at Washington, and in diplomatic stations, where the compensation is by salary, with the amount of money paid them according to law:

FREE STATES.

States.	*Num. of persons.*	*Agg. salary.*
Pennsylvania,	90	$123,790
New York,	37	63,550
Maine,	25	31,150
New Jersey,	17	23,245
Vermont,	8	5,545
Illinois,	0	
Michigan,	0	
Massachusetts,	43	86,245
New Hampshire,	23	42,000
Rhode Island,	6	24,100
Connecticut,	15	22,815
Ohio,	6	4,400
Indiana,	0	
	270	426,540

SLAVE STATES.

Virginia,	144	$200,896
District Columbia,	99	77,455
South Carolina,	5	17,400
Louisiana,	1	9,000
Delaware,	4	6,700
Mississippi,	1	1,500
Missouri,	0	
Maryland,	133	170,304
Kentucky,	7	34,150
North Carolina,	10	16,300
Tennessee,	3	16,300
Alabama,	1	4,500
Georgia,	0	
	408	$554,905

A writer in the Globe points with indignation to the fact that several of the States are entirely overlooked. There is a greater disproportion between the slave and free States. The slave States have three-fifths of the offices, and about the same proportion of pay. Maryland and Virginia come in for a large share of these favors. But there will be found to be a far greater disproportion among those under offices and clerks who are appointed to fill places not enumerated above.

DONATION TO DARTMOUTH COLLEGE. Hon. Samuel Appleton of Boston has lately made a donation of $10,000 to the funds of Dartmouth College, the interest arising therefrom to be appropriated to the support of the professorship of natural philosophy.

THE STANDARD.

HALLOWELL, ME. JULY 10, 1845.

"There is but one proper and effectual mode by which it (the abolition of slavery) can be accomplished, and that is, by the legislative authority; and this, so far as my suffrage will go, shall not be wanting."
GEORGE WASHINGTON.

Liberty Nominations.

FOR GOVERNOR,

SAMUEL FESSENDEN,

OF PORTLAND.

FREE POSTAGE.

We again insert a list of those towns, so far as we can ascertain, to which the government is to carry newspapers *gratis*. With activity on the part of all liberty men our list may be much enlarged, and for the cause we ask that service.

But those beyond 30 miles should not be inactive. Unless our circulation is a good deal increased, we cannot reduce it to $1,50 in advance next year.

Augusta	Clinton	Rome
Sidney	Winslow	Wales
Fairfield	Vassalboro'	Westport
Waterville	Windsor	Webster
China	Patricktown	Wiscasset
Freedom	Whitefield	Woolwich
Palermo	Jefferson	Belgrade
Montville	Alna	Monmouth
Liberty	Bowdoin	Mt. Vernon
Bowdoinham	Cooper's Mills	Leeds
Dresden	Edgecomb	Pittston
Lewiston	Richmond	Readfield
Lisbon	Sheepscot Br.	Sebasticook
Gardiner	Topsham	Vienna
Winthrop	Smithfield	Wayne
Livermore	S. Norridge'k	Jay
urner	Searsmont	N. Wilton
Hartford	Chesterville	Litchfield
Kendall's Mills	New Sharon	Fayette
Greene	Farmington F.	Durham
Brunswick		Geff's Corner.

THE STATE CONVENTION.

The doings of this Convention will be found in another place. It was as large as could have been expected under the circumstances. Two of our boats on the Kennebec were disabled, which prevented probably one hundred from going from this part of the State. Then the rain fell on Wednesday afternoon very liberally, and on Thursday it poured down in torrents most of the day. Friday only was fair. The City Hall, however, was well filled, and seldom have we attended a more harmonious, efficient, powerful Convention. Its moral character, like all Liberty Party Conventions, was highly gratifying.

Gen. Appleton assured the Convention that, while his heart was as deeply as ever engaged in the cause, and while he would do all in his power for its promotion, with undiminished confidence of its success, he declined accepting the nomination made last winter for governor. He thus informed the Convention at that time, but consented to let a final answer remain till now. Of course the Convention was obliged to yield to his decision, though reluctantly. Few men in the State would do equal honor to that office.

At 11 o'clock the Convention proceeded to ballot for another candidate, and on counting the votes it was found that GEN. FESSENDEN had a large majority, and his nomination was promptly acceeded to *unaninously*. He then came forward and in a very neat, spirited address accepted the nomination. He was ready for any part in this glorious conflict which his friends might assign him. He was willing to be made a monument on which the friends of liberty might inscribe their priuciples, knowing that the arrows of hostility would fall harmlessly at his feet. But we cannot do justice to his remarks. After he closed, that beautiful, inspiring liberty song was sung, "The Man for Me."

It would be quite superfluous to say much in favor of this nomination, for Samuel Fessenden is a name not unknown to the people of this State. They have long known him as one of the ablest, most honorable, pure, philanthropic citizens of which they could boast. With the highest talents he eminently unites a warm and great heart, a magnanimous generosity and unbending integrity. It is said of him that "he keeps one room in his house for the poor prisoner, and another for the fugitive slave." From the earliest period of the anti-slavery cause, he has stood by it, laying his high reputation and his money on the altar of Liberty, and devoting his talents and eloquent efforts to the cause of the helpless and the dumb. It is an honor to our cause and to the Liberty Party, to place on its banner the name of

SAMUEL FESSENDEN,

as the representative and exponent of our great object—THE EQUALITY OF ALL MEN BEFORE THE LAW. Whoever votes for him votes for that object; whoever, votes against him votes for its opposite. A more worthy or more eminent candidate for governor, was never placed before the people of Maine for their suffrages; and in laboring for his election we seek not only the advancement of the great cause of human freedom with which he is identified, but the highest honor of the State. We must not be satisfied with less than 10,000 votes for Gen. Fessenden.

Look here, Gentlemen

In his letter to the Anti-Slavery Convention at Cincinnati, Ex-Gov. SEWARD declares, among a lot of other good and true things, that "THE ABOLITION OF SLAVERY IS AN OBJECT WHOSE IMPORTANCE IS PARAMOUNT TO THAT OF EVERY OTHER WHICH ENGAGES OR CAN ENGAGE THE CONSIDERATION OF THE AMERICAN PEOPLE." *Her. Freeman.*

This is precisely what liberty men has ever maintained against whig pleas for "other great interests," whig ridicule about "one idea," etc. etc. Gov. S. must leave the whig party or sacrifice his integrity.

PRECISELY SO.—The Boston Atlas (whig) says: "Nothing can be more ineffectual here than the attempt to identify the whigs with the political abolitionists. We have no conformity of sentiment, no community of feeling, with political abolitionists."

Why was not this said last fall.

MASSACHUSETTS.

The General Association of Massachusetts, t its late meeting in Westminister, *unanimously* adopted the following

Declaration.

"The General Association of Massachuetts, having often and earnestly expressed heir abhorrence of slavery, grieving that the ystem yet exists, and sustained by some Christians and ecclesiastical bodies as authored by the word of God, do solemnly re-affirm heir faith, that the word of God is utterly pposed to slavery, as it exists in these Unid States, and that *as far as the Bible obtains he ascendancy in the conscience and hearts of Christians and of the church, such Christians ust and will separate themselves from all reonsible connection with the system;* and in he spirit of fraternal fidelity, we would earestly beseech all Christians and ecclesiastial bodies connected with that system, to be ving examples of the gospel; and in the ght of God's truth, carefully to review their pinions and practice, and to do their utmost free the Church of Christ from the polluon of this guilt.

Resolved, That this expression of opinion e entered in the minutes of the General Asciation, and that the secretary be directed transmit a copy of it to the several ecclesiastical bodies with which we are in corresondence."

We have placed several lines of the above italics to draw particular attention to their rong import. True, the Association did not ay what constituted a "responsible conneceon" with slavery, but it is only in accordnce with the common sense and usage of en in respect to other crimes to say that ristian fellowship with slaveholders, and e support of them at the ballot-box, is of at character, for by those the system is obously supported. Respecting persons so doug "THE BIBLE HAS NOT THE ASCENDANCY IN HEIR HEARTS AND CONSCIENCES." This is o doubt the solemn *fact*, however it may ow be viewed.

VERMONT.

The Congregational Convention of that ate took *no action* on the slavery question.

The Montpelier Freeman puts the followg home questions to the members of the onvention:—

"We ask the ministers who attended this onvention, in all honesty and sincerity of heart, hy it was that no action was taken on the bject of slavery? Did you not sympathize ith the poor slave? Did you not disapprove the decision of the late Presbyterian Genal Assembly, that slavery was not conmned by the teachings of the Saviour, and at it was not a disciplinable offence? Then hy not faithfully reprove them, instead of elcoming the *representative* of that body to our pulpit, your communion table, and your *earts*, and thereby suffering and countenang this most blasphemous sin upon them?—o you not believe the efforts now being put rth by the church to make God a liar, by oving him to be the author and supporter a system which destroyes the souls and dies of the many, to pamper the lusts of the w, while he has said he is "no respecter of rsons," is the most fruitful source of infidel- at the present day? If so, why was you t faithful to God and the souls of men? So r as we are informed, you cannot charge our want of action upon "fanatical, hot-head abolitionists, who were anxious to go *too r*, and do *too much*." None such were there. ou were left to your own volition, under ur own vine and fig tree. Then why this lence?—Why?

Proslavery in a Vermont College.

Application was recently made by Gov. lade, in behalf of four well educated colored outh of Philadelphia, for their admission to e classes of Middlebury College, provided ey should sustain the usual examination as character and qualifications. After a conultation with the faculty, President Labaree turned for answer that they would take *one* f the four, but thought it was requiring too uch to ask them to take the whole! Appliation was then made to Dartmouth College, . H. and an answer promptly returned that hey would all be gladly admitted.

The congregational denomination in that tate, as far as we can judge, is behind the oliticians on the subject of human liberty, aving been held there by such a paper as the Vt. Chronicle. Shame may yet have some nfluence on them, should truth fail.

A Good Move.

The ministers in Syracuse have, by agreeent, alternately given Temperance addresses n Sabbath evenings, in their respective congregations where they preside. All, as nearly s we can learn—Episcopalians, Unitarians, Presbyterians, Methodists, Baptists, Wesleyans, &c.—have come heartily into the measure, and much good has been accomplished. Church-going rummies have thus been reached, who could not have been got to a Temperance meeting. Why will not the ministers in Utica do a similar service for this city? —*Liberty Press.*

Why not pursue the same course with respect to the speechless and helpless slaves?

Money sent to our care for Miss Coburn in Canada, Union Miss. Society, W. India Missions, or other purposes, will be duly forwarded. We make this statement for the accommodation of those who may not have more convenient methods of transmitting money.

The first page. We would invite attention to the first article. It was aimed at English aristocracy, but is by no means inapplicable here. It is instructive. Mr. Leavitt's article on the ministry is good, and we intended to add some remarks but have no room. The article in the N. Y. Observer was exceedingly wicked and pro-slavery, which, for the honor of the ministry, we hopo will not be proved to betrue in any respect.

Much important matter is crowded out this week, as well as many things we wish to say. Our cause never looked brighter—be active—circulate papers, tracts, &c. Send for more papers, and pay for old ones.

The Address of the State Liberty Committee to the citizens of Maine, will soon appear.

☞ Will the people in the west part of the county, at least, give extensive notice of the meeting at Wayne. Let there be a great gathering. Turn out one day in Kennebec.

Vt. Whig Convention.—The Whigs held a State convention in Vermont last Wednesday. They nominated the old State ticket throughout. It is reported that less than *fity* were present. Times have changed since last year.

From the St. Louis Reville.

"Of Such is the Kingdom of Heaven."

A blind old beggar, with his hat in hand,
Neglected by the busy passers-by,
I noticed shyly at a corner stand,
With moisture falling from his sightless eye.
A child came by—a laughing little creature—
With joy and innocence in every feature,
Skipping forth gaily to an apple stand,
She saw the beggar and became less gay;
Then flung the bit of silver in her hand
Into the old man's hat, and ran away.

☞ On Saturday night, June 21st, a house in West Gardiner, belonging to Mr. Isaiah Clough of Litchfield, was broken open, the door burst in, between thirty and forty squares of glass broken to pieces with the sash, it being the house that Benjamin Harvey left his house stuff in last winter. The damage to the goods is unknown. The scoundrels are suspected.

TEXAS.

The congress of Texas has acceded to the Joint Resolution of the U. S. Congress, as will be seen by the following:

Joint Resolution.

Giving the consent of the existing Government to the Annexation of Texas to the United States.

Whereas, the Government of the United States hath proposed the following terms, guaranties and conditions, on which the people and territory of the Republic of Texas may be erected into a new State, to be called the State of Texas, and admitted as one of the States of the American Union, to wit:

[Here follow the Resolutions of the United States Congress.]

And Whereas, by said terms, the consent of the existing Government of Texas is required: Therefore

Sec. 1. *Be it resolved by the Senate and House of representatives of the Republic of Texas, in Congress assembled,* That the Government of Texas doth consent that the people and territory of the Republic of Texas may be erected into a new State to be called the State of Texas, with a republican form of government, to be adopted by the people of said Republic, by deputies in convention assembled, in order that the same may be admitted as one of the States of the American Union; and said consent is given on the terms, guaranties, and conditions set forth in the preamble to this joint resolution.

Sec. 2. *Be it further resolved*, That the Proclamation of the President of the Republic of Texas, bearing date May 5th, 1845, and the election of deputies to sit in Convention at Austin, on the 4th day of July next, for the adoption of a Constitution for the State of Texas, had in accordance therewith, hereby receive the consent of the existing Government of Texas.

Sec. 3. *Be it further resolved*, That the President of Texas is hereby requested immediately to furnish the Government of the United States, through their accredited minister near this Government, with a copy of this joint resolution; also to furnish the Convention to assemble at Austin, on the 4th day of July next, with a copy of the same: and the same shall take effect from and after its passage.

The Fourth of July.—Some of the southern people seem to wonder that this once glorious day has begun to be neglected by our people—in many places, "not celebrated at all." Why should it be otherwise; are we not, in the face of men, living a lie—shall we be so silly, as yearly to proclaim our own abandonment? We cannot lift up our hearts to God, in holy aspirations of gratitude and expectancy, because we are *partial* in the appropriation of his mercies—we cannot come together and exchange joyous congratulations, because selfishness is solitary in its manifestations. The fourth of July, 1776, saw us proclaiming liberty to all mankind—the fourth of July, 1845, will look down upon the American people, as the *sole propagandists of slavery among men.* Henceforth, till the rights of men be vindicated, let the fife be mute—the drum be muffled—the American Eagle wear mourning—let Christians pray that our holy religion be restored to its life-giving purity—our Statesmen re-baptise themselves in the exalted spirit of the patriotism of Washington, Adams and Jefferson—let the people mourn their apostacy— let the Fourth of July be a day of fasting and prayer, that the Nation be lustrated of its great and self-destroying sin.—*C. M. Clay's True American.*

Henry Clay and Slavery.—C. M. Clay does not like his northern Whig brethren, attempt to conceal or overlook the fact that the Great Whig idol was verily guilty in relation to the "Missouri Compromise." Nether does he hesitate houestly to avow his belief that his pro-slavery character cost him the Presidency of the United States. In the leading editorial of the third number of the "True American" reviewing a letter of Gov. Metcalf's, he says:

"The Governor attaches some importance to himself for having voted with Mr. Clay for the admission of Missouri into the Union: now if this is the basis of his fame with posterity, his ambition is low enough to meet with ample satiety; and the stone walls which he has built as a mason will much outlive the fame of his acts as a statesman. We never approved of this vote of Mr. Clay's; and whilst we regard his action on that occasion as evidence of his intellectual eminence, and superior control over his contemporaries, we at the same time esteem it the unfortunate beginning of a course of policy, which has well nigh lost us our liberties, and drives our republic upon the very verge of ruin; as well as the loss of that moral power on his part, which has shut him out from the Presidency of the United States, and from that culminating ray of glory which for all time would have illuminated his name, if this people had found him in '44, as they did in 1799, the fearless advocate of the universal liberty of men."

Tenderness to Mothers.—Mark that parent hen, said a father to his beloved son.—With what anxious care does she call together her offspring, and cover them with her expanded wings! The kite is hovering in the air, and, disappointed of its prey, may perhaps dart upon the hen herself, and bear her off in his talons.

Does not this suggest to you the tenderness and affection of your mother? Her watchful care protected you in the helpless period of infancy when she nourished you with her milk, taught your lips to move, and your tongue to lisp its uniform accents. In childhood she has mourned over your little griefs; has rejoiced in your innocent delights; has administered the healing balm in sickness; and instilled into your mind the love of truth, of virtue, and of wisdom. O cherish every sentiment of respect for such a mother! She merits your warmest gratitude, esteem and veneration.—*Percival.*

The Washington Union says—"We understand that many country postmasters are resigning their offices in consequence of the operation of the new post-office law. We learn that nearly one hundred resignations were received by the postmaster-general in the course of one day."

FOREIGN NEWS.

British West Indies.—The last West India mail brought (says a London paper) highly satisfactory accounts in relation to the crops. The intelligence from the different colonies is thus summed up by the *Times:*

"From the very favorable season, as well as from the improving cultivation, a larger crop of sugar will be produced in the W. Indies than has been obtained for many years. Jamaica, it is said, will make 500,000 hogsheads, Demerara 45,000, and the other islands one-third to a half more than usual.—Agricultural improvements are paid considerable attention to, and the plough and other implements of husbandry are fast coming into use, beneficially replacing manual labor."

Algiers.—The Moniteur Algerien, of the 10th inst., brings accounts of more razzias performed by Marshal Bugeaud. On the 26th ult., the Marshal executed one on the territory of the Defeten, who bravely defended themselves, but were ultimately overpowered and put to flight, with the loss of 55 killed, a number of prisoners, 3,000 head of cattle, and a considerable booty. On the 1st of June the Governor-General surprised the Ouled-Bon-Selimans, made 180 prisoners, and captured 1,500 head of cattle, besides a rich booty, which fell into the hands of the auxiliary Arabs.

Spain.—Madrid was in an excited state at the last accounts.

Accounts from Odessa, of the 18th ult., state that the Russian government was daily sending off warlike stores towards Circassia. The different corps of Russian troops on this side and beyond the Caucassus are said to amount to 150,000 effective men.

Frightful Atrocities in Syria.—The following details have come to hand through a private letter, of the butcherings that have recently taken place in Syria:—

"A civil war, and one of extermination, reigns at this moment in the mountains, between the Druses and the Christians, and during the last fifteen days the horrors we have seen perpetrated around us are dreadful. On every side the sounds of battle are heard, and nothing is seen but fire and flames! houses, villages, and churches, and convents being reciprocally a prey to the flames. At the moment I write (May 17) we have before us the appalling spectacle of no less than eleven villages and a number of Maronite churches and convents in flames, and what is worse, when the Christians are victorious, they enter the Druse villages, putting to the edge of the sword, men, women and children; the Druses following the example when they are victorious. All the silk-worms of both parties, the sole support of the Syrian population, have been buried.

"The convents of the Maronites and Catholics have been burned, and the bodies of their priests after death, have been burned by the Druses. Every horror is practised on their enemies—for example, to kill by famine, massacre, and a thousand other acts of barbarism are momentarily committed.

Lord John Russell and Free Trade.

The London Morning Advertiser prognosticates from Lord John Russell's proposal for the admission of corn at a duty of 4*s.* per quarter, instead of 8*s.*, which he proposed in 1841, and from Sir Robert Peel's course with other parts of the British tariff, that the whole corn law system will be abrogated at an early day, and bread stuffs admitted duty free.

If in four years he has come down from eight shillings to four shillings, it is surely a fair presumption that, proceeding in his downward movement, be will, ere the lapse of other four years, arrive at the abolition of *all* duties. That would only be advancing for the next four years at the same downward rate of progression which has characterised his progress during the period that has intervened since the announcement of his eight-shilling duty in 1841.

But here let us whisper a word in the noble lord's ear. If he do not arrive at free trade notions, in corn as well as in other commodities, until four more years have elapsed, he will, for his own character as a statesman, see things in their proper character, somewhat too late. There will, by that time, be no corn laws to abolish—no bread monopoly to crush. He will find the work has been done by other hands. Sir Robert Peel will forestall the whig leader. Long before four years have passed away, the conservative premier—conventionally- so called—will have repealed the corn laws, and thrown open the ports of England to the agricultural produce of all lands. The whig lord slides down at the rate of a shilling per annum from his eight shilling fixed duty. Sir Robert Peel has no notion of doing things on this gradual scale.—His movements are of a more marked and decisive character. When he abandons the sliding scale principle, he will not stop at a fixed duty at all, whether of eight shillings, or five shillings, or any other sum, but will at one bound leap to the total abolition. Sir Robert disdains bit-by-bit reforms. When he makes up his mind to do a thing, he does it at once and well. There will be, we are satisfied, but one step between the premier's present corn law principles and his avowal of his having become a total and immediate corn law repealer.

"The citizens of Nashville, Tenn., were to give General Houston, ex-President of Texas, a free barbecue, on the 28th inst."

They ought to read the letter with which he resigned the office of governor of Tennessee, at the time he absconded from the State after deserting his young and newly married wife —the brute. Is this creature now to be feted and toasted into the presidency of the United States? Decency forbid.

A Fact often denied.—The National Convention of 1833, which formed the American Anti-Slavery Society, declared the following as one of its sentiments:

"We also maintain that there are, at the present time, the highest obligations resting upon the people of the free States to remove slavery by moral *and political* action, as prescribed by the constitution of the United States."

Release of Dorr.—The Legislature of Rhode Island has passed an act for the unconditional liberation of Thomas W. Dorr, and for the restoration of his civil rights upon his taking the oath of allegiance to the State. Mr. Dorr has accordingly been released, and was escorted from the prison by a great concourse of his friends amidst shoutings and the firing of cannon. His release is regarded as a great triumph of the Liberationists. It is said that Mr. Dorr will not take the oath of allegiance, because it would imply that he had broken his allegiance to the State, which he is not willing to admit.

Another Slaver.—The brig Porpoise, before mentioned as having been seized at Rio Janeiro, on suspicion of being a slaver, arrived here yesterpay, in charge of Acting Master Duer.—*Eve. Jour., Monday.*

The area of the United States is 2,300,000 square miles, or 650,000 miles more than the whole of Europe, excepting Russia. The single state of Virginia is one third larger than England.

News Items.

☞ A Factory is being fitted up at Drummond's Mill, Bangor, for the purpose of manufacturing Figured Silk Ribbon, on an extensive scale. This is the first manufactory of the kind in the United States.

☞ The workmen on the foundation of the new Cotton Factory in Augusta, have broken ground upon the land between the two streets near Morton & Bartlett's store, and extending up nearly to the dwelling of Dea. Church Williams, whose homestead the Company have purchased.

Central Railroad.—Every thing looks prosperous. In Boston, on Monday morning, $800,000 had been subscribed. The books were opened in Burlington on Saturday evening last, and $43,000 subscribed, and it is confidently anticipated that it will be increased to $100,000. The amount in Montpelier has risen to (Wednesday noon,) $175,400, and we are prepared to repeat what we predicted in our last, that it will come up to $200,000 plump—and what is quite essential, *every dollar will be paid.* We understand also that a few towns on the Connecticut have subscribed $165,000. Barre has opened with $15,000, and can take 50 or $75,000 with ease. *Montpelier Patriot.*

A Monster Steamer.—The largest yet built, being in length 338 feet, in breadth of beam 35 feet, and including guards 68 feet, depth of hold 10 feet, and measures 1170 tons, and covers the same water as a sea-going vessel of 2900 tons. She is to be called The Hendrick Hudson, and is designed to run as a passenger boat between New York and Albany.

Another monster steamer, two hundred tons larger than the above, is now building, and is to be called the Chancellor Livingston.

For Low Postage.—Two hundred and fifty thousand dollars worth of dimes and half dimes have been ordered by the Secretary of the Treasury, to be coined at the Philadelphia mint, to meet the exigencies of the new postage law.

Col. Gorham Parks, appointed to the office of Consul at Rio Janeiro, left his residence at Bangor on Wednesday last, for the purpose of proceeding to the station to which he is appointed.

Running the Boundary Line.—The six commissioners appointed by the United States and Great Britain to run the boundary line between the Province of Canada and the States, are now in Berkshire, in Vermont.—When in Richford they cut off the farms of three good Vermonters—and now *their* farms are situate in Canada.

A Heavy Fee.—Hon. William Cost Johnson, of Maryland, has lately received one hundred thousand dollars for his legal services in a law case in which a large amount of property was involved.

Seaved him Right.—A young exquisite who was attempting to make himself agreeable to some ladies on Tremont street, Boston, on Wednesday evening last, without having been introduced, found himself suddenly knocked down.

Summer Fashions.—We notice by the last New York Spirit of the Times, that the summer clothing in Georgia consists of a *shirt collar and a pair of spurs!*

Gaeat Freight.—The steamer Neptune brought 560 passengers from New York to Providence, Monday evening.

The Pittsburg fire fund, at the last account, amounted to within a fraction of $200,000.

Wife Wanted.—A young man of good education—he says—is advertising in the New York True Sun, for a wife. She must have cash capital of one or two thousand—"just enough to commence business," and be about 20 or 25 years of age—a member of the Methodist or Presbyterian Church, of a kind disposition, &c. Address J. W. T. True Sun office.

P. S. No objections to a young widow with two or three little incumbrances.

☞ Ex-President Van Buren visited Worcester, Mass. lately, and put up at one of the Cold Water Houses, as all other folks should do when they go there.

J. M. M'Allister, gives in the Albany papers, as a remedy for cases of excessive hemorrhage that frequently arises from having teeth extracted—Take a piece of cork, burn it to a crisp, and introduce it into the cavity from which the tooth has been removed.

Sugar.—The New Orleans Picayune says: We understand that sugar plantations are being opened in various sections of the State with unprecedented rapidity. Many of the cotton planters have abandoned that cultivation for Sugar.

Great Convention in New York.—The Free Press says:

This "State" gathering has come and gone bye, and we are cheered by the result. It was a noble gathering of true men, seldom surpassed by any in this State. The Convention met in the Baptist Church and adjourned its afternoon session to an adjacent Grove fitted up for the occasion. The number assembled at the different sessions was variously estimated, from 25,000 to 35,000.

BOSTON MARKET.

Reported for the Morning Chronicle.

Flour.—Sales 200 bbls. Kempshall Genesee, at $4 75, and 200 bbls. E. S. Beach, at $5,12½; 400 bbls. old flour, via Philadelphia, at $4, and 260 bbls. Illinois, very good, at $4,31¼, and the market is inactive.

Grain.—Thr stork of Corn is getting reduced, and prices have an upward tendency, but no change since our last report.

Monday evening, July 7, 1845.

BRIGHTON MARKET—Mon., July 7.

At Market, 500 head of Beef Cattle, 13 yokes of Working Oxen, 40 Cows and Calves, 1500 Sheep and Lambs, and Swine none at market.

Prices—*Beef Cattle*—We quote extra Cattle $6,00; first quality, $5,75; second quality, $5a5,25.

Working Oxen—Dull—Sales noticed at $70, $72, $78, and $82.

Cows and Calves—Sales made at $18, $24, $26, $30, $34, and one at $42,50.

Sheep—Old Sheep, $1.37 to $2,63. Lambs from $1,50 to $2,25a2,75.

Swine.—None.

N. B. The above prices were easily obtained for the first and extra quality.

There has been in market for the last five weeks two lots of splendid Cattle from the State of New York, one lot of 113 head from Jordan, Onondaga Co., fed in the distillery of George F. Leitch, Esq., which were of extra quality. Also, 233 head from Skaneateles, same county, fed in the distillery of Wm. T. Graves & Co., beautiful Cattle. 100 head of the above, which came in one lot, were allowed by our oldest and best judges to be of finer quality than have been at market for many years. We would mention one yoke of twin Steers out of this lot, which were raised by S. Munroe Brown, Esq., of Elbridge, N. York, and fed in the above distillery, and sold to Eben Sumner, Esq., of the Quincy Market, for $6,50, it being 50 cts. per hundred more than extra Cattle are quoted in this market.

Cheap Campaign Papers!!

New Offer.

The annual election of this State is approaching, when the Liberty vote should be 10,000; but for this, work must be done and money given. No other method of diffusing anti-slavery information is so cheap as by the weekly papers; and in order to afford liberty men and women the means of carrying forward the cause, we make this liberal offer of the Liberty Standard, for *three months*, commencing the *middle of June.*

☞ 3 copies for $1,00,

and at the same rate for all over. Now put 5,000 copies in circulation. Remember postage is free 30 miles.

The Liberty Minstrel.

This is an admirable book of poetry and music, both of a high order, and should come into general use. Families, Glee Clubs, popular song singers, and every body that loves the music of the *soul*, will be pleased with it. Price 50 cents.

TRACTS. TRACTS.

These may be had at this office at the rate of 20 pages for one cent. Let them not lie useless on the shelf. Give the people light.

Kennebec County.

A Convention will be holden at WAYNE village, on FRIDAY, July 11, commencing at 10 o'clock, A. M. During the meeting a nomination of county officers for the approaching election will be made.

A good delegation from all parts of the county is particularly requested for the sake of the cause. Come in great numbers, *and fail not to bring the ladies.*

LEWIS CLARKE is expected to be present. Per order of County Committee.

Liberty Convention.

The Liberty Party of the County of Somerset are hereby requested to meet at Wharf's Meeting-House in Madison, on *FRIDAY*, the eleventh day of July next at 10 o'clock A. M. for the purpose of selecting suitable persons as county officers for the year ensuing, and to transact any other business thought proper when met.

Per order of Executive Committee,
Wm. M. Dinsmore, *Chairman.*
June 17, 1845.

☞ Sands's Sarsaparilla.—This invaluable medicine has won its way in public favor until it has become the only acknowledged preparation that can be relied upon for the removal and cure of all diseases originating in an impure and depraved state of the blood and other fluids. It is not reduced in medicinal value by the addition of sugar, and is prepared by a peculiar process, entirely new. The principle which renders this root so valuable is wholly preserved. This Sarsaparilly is extensively recommended and proved to be highly beneficial for purifying the blood, and removing unhealthy humors, eradicating the effects of mercury from the system, clearing the skin, &c. It is also used with the happiest effects in rheumatism and neuralgia.

For further particulars and conclusive evidence of its superior value and efficacy, see pamphlets which may be obtained of agents gratis.

Receipts for the Standard.

Names.	*Paid to*	*Vol.*	*No.*	*Date.*	
Isaac Copp,	$4,00	4	52	Aug.	'45
Portius Johnson,	1,00	4	52	"	'45
Timothy Wight,	,50	5	41	May	'46
J. & A. O. Pike,	2,00	3	1	Aug.	'43
Humphrey Brackett,	5,00	4	52	"	'45
Abraham Gilpatrick,	2,00	6	3	Sept.	'46
Daniel Appleton,	2,00	4	1	Aug.	'44
Dr. W. B. Pike,	2,00	4	52	"	'45
Caleb Hodgdon,	2,00	4	1	"	'44
W. F. M. Reed,	2,00	4	52	"	'45
Robert Hanson,	2,00	5	25	Dec.	'45
Wm. Emerson,	4,00	5	52	"	'46
Nathan Dodge,	2,00	5	52	"	'46
T. P. S. Deering,	2,00	5	14	Nov.	'45
Geo. W. Waters,	2,00	4	52	Aug.	'45
W. Harris,	4,00	5	52	Aug.	'46
Jos. Hayes,	4,00	4	1	"	'44
Reuben Maxfield,	2,00	4	52	"	'46
Rev. A. N. Freeman,	1,00	5	48	July	'46
R. K. Hunt,	1,50	5	48	"	'46
Amos Saunders,	2,00	5	52	Aug.	'46
E. C. Potter,	1,50	4	48	July	'45

MARRIAGES.

In Bath, Mr. Edward A. Martin to Miss Lucy M. Chadcey.

In Bowdoinham, June 15, James A. Bicknell, merchant of the firm of Dillingham & Bicknell, Augusta, to Miss Octavia W. daughter of Henry Sampson, Esq.

In Sidney, on the 19th ult., Charles G. Milton of Belgrade, to Miss Martha P. daughter of David Robinson, Esq. of Sidney. Ruel Chamberlain, of Augusta to Miss Jane Nicbless of Vassalboro. J. W. Taylor to Miss Hannah M. Clark, both of Augusta.

DEATHS.

In East Machias, 17th inst., Josiah Harris, Esq., 75.

In Cincinnati, June 16, Mrs. Ruth Davenport formerly of Bridgton, Me., and daughter of Mr. William Doane, formerly of Greene, Me., 39.

On board ship India, on her passage home in the spring of 1845, Gilbert W. Pettingill supposed of Hampden, Me. about 20.

In Winthrop, 17th inst. Dea. J. A. Metcalf, 49.

In St. John. N. B., June 4th Mr. Richard Calvert, 75, formerly a resident of Pittston, Me.

In Readfield, 14th ult., Mr. George W. S. Gove, about 23.

STANDARD MARINE JOURNAL.

PORT OF HALLOWELL.

ARRIVED.

July 1		Convoy, Thomas, Thomaston	
		Delaware, Gill, Boston	
2	brig	Lexington, Johnson, Boston	
5	sch	Dial, Davis, Mouth of the River	
		Nelville, Kent, New York	
	brig	Haydee, Steward, Gardiner	
7	sch	Ann, Stodard, Boston	
		Equity, Sawyer, Gloucester	
		Dove, Wallmer, Bath	
	slp	West Falmouth, Witherall Oldtown	
9		Consul, Heath, Boston	

SAILED.

July 1	sch	Swan, Webber, Boston
		Harriet Ann, Beals, Boston
		Kimball, Boston
8		Silas Parker, Coffin, Nantucket
		Dove, Wallmer, Bath
		Yucatan, Ellis, Boston
9		Virginia, Leigh, Boston

SANDS', KELLEY'S, and COMSTOCK'S Sarsaporilla; Jaynes' Expectorant; Pain Extractor; Depilatory; Hair Dye; Hays's Liniment; Balm of Columbia, at the FOUNTAIN OF HEALTH. 42

INDIGO, Otter, Annatto, Logwood, Redwood, Fustic, Blue Vitriol, Alum and Copperas, for sale by SAM'L ADAMS.
Hallowell, July 5, 1845. 42

COFFEE, Tea, Ground Rice, Currants, Citron, Spices, whole and ground Saleratus, Ginger, Starch and Soap, for sale at reduced prices, by
42 SAM'L ADAMS.

A NEW lot of TRUSSES, for sale by
42 SAM'L ADAMS.

ALL articles usually found at any Apothecary's establishment, can be obtained at the KENNEBEC FOUNTAIN OF HEALTH. 42

A Cooling Stream from the Fountain of Health

IS continually flowing with syrups to suit. Such as Sarsaparilla, Lemon and syrup of Orgeat. Pine apple, Strawberry and Raspberry syrups will be added.
Hallowell, June 26, 1845. c41s47

C. BRINCKERHOFF'S
HEALTH RESTORATIVE.

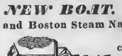
THIS medicine, when first introduced, some years since, met with opposition and deadly aimed hostility from ignorant and vapid declaimers, who threw their darts of venom at it, classing it among the nostrums of the age. Those fruitless attempts to injure this great medicine have now in a great measure passed away; the base individuals who fostered them have shrunk away, conscious of their mistaken zeal, and left the Restorative to proudly rank itself as the first and greatest medicine of the age. Consumption, that terrific destroyer of the beautiful and lovely of our kind, Liver Complaints Coughs and Colds, Pains in the Breast and Side, and their concomitant evils, are rendered harmless and inert when met by a prompt and efficient use of the Restorative.—Most opportunely, the efforts of the Proprietor to place his invaluable compound before the public are now in the way of being crowned with success; and in every place where the angel of destruction, under the cloak of disease, can be found, the Health Restorative shall drive him afar, and raise up the suffering mortals, and open to them the joys of a state of renewed health and energies. What a blessing to the nearly bereaved relatives, to witness the opportune aid instilling new life into the almost deceased endeared one? Heed the voice of earnest and brotherly expostulation and entreaty, and resort at once while there is yet time, to that best of all earth's treasures to the almost hopeless sick one, the Health Restorative.

The following certificate is from Dr. Chilton, the well known New York chemist

"I have analyzed a bottle of medicine called 'C. Brinckerhoff's Health Restorative;' and find that it does not contain Mercury, or any other metallic preparation, nor opium in any of its forms. It is composed of vegetable matter entirely."
James R. Chilton, M. D.

C. BRINCKERHOFF, Proprietor, N. Y.
Principal Office 96 Hudson street, New York.
Horace Everett, U. S. Agent, 96 Hudson-street, N. Y., has appointed S. ADAMS Ag't, Hallowell. 4w41

NEW BOAT.
Kennebec and Boston Steam Navigation.

The New, Safe and  commodious Steamer

KENNEBEC,
CAPT. NATH'L KIMBALL,

WILL until further notice run between HALLOWELL and BOSTON, leaving Hallowell Monday and Thursday afternoon, at 2½, Gardiner at 3, and Bath at 6 o'clock.

Returning, leaves north side of T wharf, Boston, Tuesdays and Fridays at 7 o'clock P. M.

FARE, FIFTY CENTS—Meals Extra.

The Kennebec was built expressly for the route between Kennebec and Boston of the best materials and workmanship.

The proprietors of the Kennebec think they hazard nothing in saying she *is the best Boat* ever on the Eastern waters, either for *safety* or accommodations.

Good stages will be in readiness on the arrival of the Boat to convey passengers to almost any town desired.
HOWARD & PAGE, Agents, Hallowell.
GEORGE STONE, } " Gardiner.
I. D. GARDNER, }
Hallowell, June 24, 1845. 47

Sarsaparilla.
KELLEY & CO.'S
Highly Concentrated Extract of SARSAPARILLA,

IS got up under the supervision of the *Medical Profession*, from whom it receives a most extensive patronage, and is confessedly superior to any preparation of the name in the United States.

This SARSAPARILLA, which was first used in the private practice of Physicians, has so effectually won its way to the popular regard of the Profession, that the most distinguished Practitioners express unbounded confidence in its power, and wherever it is known it is extolled for its extraordinary virtues.

DISEASES, for which this Medicine is a positive cure, are SCROFULOUS AFFECTIONS; DYSPEPSIA; CANKER in the STOMACH and BOWELS; IMPURITIES of the BLOOD; DEBILITY of the SYSTEM; ERUPTIONS on the FACE; MERCURIAL DISEASES; HUMORS; Chronic CONSTITUTIONAL COMPLAINTS; RING WORM; and RHEUMATISM. It is, for all these truly afflictive and dangerous maladies, an unrivalled, matchless curative. It takes the place of all other Sarsaparillas and Bitters.

This Medicine is prepared of the very best materials and in the most faithful manner, as can be shown by the certificates of numerous Physicians, as well as the testimonials of persons, on whom important cases have been performed, but to publish these certificates would greatly increase the price of the medicine.

Citizens, and the public generally, are requested to make trial of this medicine, which has produced such miraculous effects in other places.

Sold in HALLOWELL by
SAMUEL ADAMS.

This Sarsaparilla is manufactured *exclusively* by us—is sold Wholesale and Retail at our Drug Establishment, and by our duly authorized agents throughout the country. ☞ Remember that *no other is genuine.*
JOS. L. KELLEY & Co.
Chemists and Druggists,
No. 108 Middle st. nearly opposite the Casco House, PORTLAND, Me

WHITING.

S. PAGE & Co. are now ready to supply Dealers, Carpet Manufacturers, Painters and Gilders with Whiting and Paris White made with soft water, and of very superior quality, at Boston prices, delivered at their Store or at their Whiting Factory in Hallowell. 38

Bristol Brick,

A GOOD article, for sale at
Feb. 20. 23 R. G. LINCOLN'S.

Machine Cards.

S. PAGE & Co. have just received their supply of CARD CLOTHING, which they offer at low prices. Also Sperm and Lard Oil suitable for wool.

RICE FLOUR—a superior article for Puddings, Pies, Custards, &c.—an excellent article for gruel for the sick, can be found at the 'Fountain of Health.'

Spirits Turpentine.

300 GALLS. Spirits Turpentine. For sale by
S. PAGE & Co.
Hallowell, May 6, 1845. c34 40

New Goods.

S. PAGE & Co. have just received a large supply of Medicines, Paints and Dye Stuffs, which will be sold at very low prices for cash or short credit.
Hallowell, May 6, 1845. c34 40

Vegetable Catholicon or Anti Scrofula Syrup.

THIS Medicine is a concentrated compound syrup of sarsaparilla with the addition of the most efficient vegetable remedies known among us, and has proved to be an effectual remedy for Scrofula, Salt Rheum, Canker and all humorus of the body, Rheumatism and Dyspepsia, faithfully prepared by
c41s47, SAM'L ADAMS.

MACCABOY, Rappee and Scotch Snuff warranted of fine quality for sale low at wholesale and retail by SAM'L ADAMS.
Hallowell, June 26, 1845. c41s47

Particular Notice.

PERSONS having unsettled accounts with the subscribers are requested to attend to their settlement prior to September 1, next, as we are determined on taking effective measures with such accounts as may then remain unsettled. HOWARD & PAGE.
Hallowell, June 23, 1845. 3ws47c40

HUNGARIAN BALSAM, Wright's Indian Vegetable Pills, Mrs. Kidders Disentery and Diarrhea Cordial and Swains Panacea at the Fountain of Health. c41s47

Linseed Oil.

1000 GALLS. best Linseed Oil. For sale by
S. PAGE & Co.
Hallowell, May 6, 1845. c34 40

Save your Flour Barrels.

S. PAGE & Co. will pay cash for 1000 Flour Barrels, with two heads and full hooped, in good order, at their Whiting Factory or at their Store. 38

The Family.

For the Liberty Standard.

TO S. E. Y——.

Pledge of friendship—memory's token,
Is the gift I'd bring to thee;
May the chain remain unbroken,
Tho' parted ever we may be.

On life's dark and troublous ocean
Thou thy little bark hath cast,
Toss'd by wind and wave of fortune,
May Hope guide thee to the last,

Be thy pole-star—Truth thy pilot,
Virtue's light illume thy sky;
May each gloomy cloud of sorrow,
Quickly from thy presence fly.

And tho' storm or calm assail thee,
Drear thy future prospects be;
If friendship then will aught avail thee,
Know thou hast a friend in me.

H. E. P.

DEATH OF THE YOUNG.

We do not pretend to explain the mysteries of Divine Providence; we know not why it is that the young, the beautiful and the joyful of both sexes are cut off from among the living. That there is some gracious and wise design in such providences we can hardly doubt. We know not how to refute the sentiment,

"That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good."

Why the heart is wrung with the keenest anguish, why bitter tears are poured out from the eyes of affection, why the parent must follow to the grave his wrecked and blasted hopes and bury them there for ever, why the blooming, and the virtuous, and the good, should go down to death, are known to Him who does nothing wrong, although "veiled from mortal sight." We are not of that "stoic sect of philosophers" who would repress the swelling waters of grief and staunch the streaming tear. When the heart is bursting with sorrow, it is manly, it is Christian to weep. "Jesus wept." Let the stricken spirit, the burdened soul, find its partial, temporary relief in a "flood of tears;" let the fountain of feeling flow freely; a God of compassion has provided it. Who that has a sympathetic heart can forbear "weeping with those who weep?" Who does not deplore the cutting off from the stage of action the stay and comfort of the aged and infirm, the father's joy, the mother's rejoicing? Who is he that cannot mourn the loss of the youthful, the useful and the good, cut down as the flower of the field, and carried away as in a moment from the circle of friends, the field of virtuous action, the dawn of a well earned glory?—Whose heart does not melt to behold a parent bending over the cold and faded form of the young and the beautiful—brothers, sisters and friends lamenting in disconsolate sorrow?

But it should not be forgotten that immoderate grief is neither necessary nor manly.—When it saps the foundation of health, and dries up the "current of existence," when no balm can heal the broken heart, and we abandon ourselves to dejection and despair, it is wrong; we also abandon the Christian virtues, fortitude, resignation, and confidence in God. Sir William Temple wrote the following to Lady Essex, who grieved immoderately when her child died: "I was once in hope, that what was so violent could not be long; but when I observed your grief to grow stronger with age and to increase like a stream, the farther it ran; when I saw it draw out to such unhappy consequences, and to threaten no less than your child, your health and your life, I could no longer forbear this endeavor, nor end it without begging of you, for God's sake and for your own, for your children and your friends, your country and your family, that you would no longer abandon yourself to a disconsolate passion; but that you would at length awaken your piety, give way to your prudence, or at least rouse the invincible spirit of the Percys, that never yet shrank at any disaster." Two sources of consolation, or at least, the means for preventing excessive grief, are named here, "piety and prudence." The first implies our duty to God, the author of our life and all its blessings; a humble resignation to His will and acquiescence to all the allotments of His providence. Hence, piety will prevent us from murmuring and repining under the afflictive dispensations of His hand; it will keep our sorrow within proper bounds, and preserve us from sinking into a state of ruinous despondency.

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And He will make it plain."

Therefore, when the young are cut off, let us not distrust a wise and gracious Providence,

——"All good and wise
Alike in what He gives and what denies."

The next consideration, *prudence*, should teach us that a grief which wastes our energies and threatens our own life, is neither a mark of piety, nor can it be of any service to the dead or the living. If the death of a dear friend has caused a sorrow which seems to us insupportable, and which is sinking us to the grave, oh! let us forbear, let us seek consolation from the various sources which a kind and bountiful God has afforded, and bear in mind that our own death, if we hasten its coming, will only inflict another wound in hearts already bleeding in sorrow. The sacrifice of our own health and life cannot bring the loved one back; it cannot assuage the tempest in the bosoms of those who mourn with us; it will cut us off from sacred duties which we owe to the living and to God.

When, then, the young die in their bloom and glory, when the young mother is torn from her helpless babes, the youthful father from his dependent beloved ones, there will be mourning, there will be tears, there are hearts that must drink the bitter cup to the very dregs; but piety toward God, considerations of prudence, and we may add, the joyful hope of a reunion in a better and an immortal state, should moderate our grief, and sustain us from sinking under its weight. We should be inspired by faith and hope, to look "beyond the gloomy portals of the grave," where the lost ones will come back, the sundered ties of affection be knit again, and weeping and parting and sorrowing be known no more while "life and immortality endure."

[*Golden Rule.*] B. B. H.

A WARNING TO APPRENTICES.—At the June term of the District Court holden at Portland, several boys from twelve to fifteen years of age were convicted of larceny and sentenced to the County Jail. Among them was a boy who ran away from this office about one year ago, who is sentenced to six months imprisonment. He was an active and intelligent lad but he would *have his own way* which in one short year has hauled him in the County Jail! Let other boys take warning from his example, and not take the first false step.—*Bulletin.*

Four Brahmins, of high caste, have arrived in England for the purpose of studying med-

Government of Children.

Mrs. Conant, the editress of the Mother's Monthly Journal, gives a pretty good specimen of family management. It is easy enough to teach children to lie; only set the example and your business is half accomplished. How many there are who suppose children are born liars, or "wonder where they could learn to lie so." Mrs. C. publishes the following dialogue:—

Child. Mother, I want a piece of cake.

Mother. I hav'nt got any—its all gone.

C. I know there is some up in the cupboard—I saw it when you opened the door.

M. Well, you don't need any now; cake hurts children.

C. No it don't; (whining,) I want a piece of cake. I want a piece of cake.

M. Be still, I say; I shan't give you a bit if you don't leave off crying.

C. (Still crying,) I want a piece of cake; I want a piece of cake.

M. (Rising hastily and reaching a piece.) There, take that, and hold your tongue! Eat it up quickly; I hear Ben coming. Now don't tell him you've had any.

(Ben enters.) C. I've had a piece of cake; you can't have any.

Ben. Yes I will mother; give me a piece.

M. There, take that; it seems as if I never could keep a bit of any thing in the house. You see, sir, (to the child) if you got anything next time!

(Another room.) C. I've had a piece of cake!

Young Sister. Oh, I want some too.

C. Well, you *bawl*, and mother 'll give you a piece.

PEACE ON EARTH.

BY JOHN PIERPONT.

"Peace on earth!"—the starry lyres
That Judah's shepherds heard at night,
When, far above them, angel choirs
Hung hymning, and a sudden light
Fringed all the clouds with gold,
That round the "heavenly vision" rolled—
Those starry lyres, that told
Of a Redeemer's birth,
Made this their burden—"Peace on earth!"

Those golden lyres, by angels strung,
And attuned to angel ears,
With yet another burden rung
In accord with hymning spheres;
Those awe-struck shepherds, gazing up again,
In words distinct and bold,
From lyres and lips that rolled,
And the Redeemer's message told,
That other burden heard—"GOOD WILL TO MEN!"

Yes, and one heavenly burden more—
The burden that good spirits love to bear—
That angel anthem earthward bore,
And its sweet tones filled all the holy air.
"Glory to God!"—The lowliest and highest,
As well as the remotest of the choir,
Their lips all glowing with a seraph's fire,
Sung "To our God be glory in the highest."
Their message to the up-gazing shepherds given,
Breaking the solemn silence of the night,
Those sons of music, holiness, and light,
In sweet society retired into the depths of heaven.

"Glory to God!"—To Him doth glory come
From the death-shock of armies met in battle,
Where his own children lie, like butchered cattle,
In the hecatombs around the bursting bomb;
Or in the thick cloud sulphurous and dun,
Poured from the hot throat of a thundering gun,
As if to hide its murders from the sun;
Where the long roll of the unmuffled drum
And the shrill shrieking fife
Drown the loud curse—the groan—
The prayer of the down-trodden ones—the moan
Of faintly ebbing life—
The yell of dying horses, that are crushing
Their riders under them—the jeer—the flouting
Of hostile squadrons at each other rushing—
"The thundering of the captains and the shouting;"
To HIM who from his goodness draws his bliss,
Cometh there "glory" from a scene like this?

No! But from fields all green with growing things,
And fresh with frequent rains,
From pastures round whose ever flowing springs,
Cattle are grouped in summer:—from broad plains
Yellow with harvest, that the breathing West
As o'er them it goes,
Heaves like an infant's or an ocean's breast,
Just sinking to repose,—
From vineyards loaded with their purpling fruit,
Quietly basking on their sunny slopes,
From meadows in their lily-spangled suit,
From orchards fragrant with their blooming hopes,
And from the constant babble of the brook
That dashes down amongst its mossy rocks
Where the lone patient angler throws his hook,
And from the panting flocks,
Gathered for washing on its grassy side,
And as they issue dripping from its tide—
From the loud bleatings of o'er anxious dams,
And from the ready answer of their lambs,
And from the shout and loud laugh of men,
In time of vintage or of "harvest home."
In toil and health, rejoicing even as when
Beneath the leafy and o'erarching dome
Of Paradise, did Love with Joy and Plenty, roam—
From peaceful scenes like these, unknown to story,
Yet not less enjoyed, to God there cometh "glory."

But from a world, that, like a wayward child,
A father's guiding care, and love, hath spurned,
And sought its pleasures in the dens defiled,
Where Luxury and Lust their victims burned
On Belial's altar; but shall have returned
With bitter tears and a repentant sigh,
From the far country where it hath sojourned,
Envying the very tenants of the sty,
There shall the highest glory come to God most high.

For in a world thus reconciled to God,
Nor din of arms, nor "garments rolled in blood,"
Shall shock the peaceful soul. The oppressor's rod
Shall he lay down; and where abhorred he stood,
Loved shall he stand; for in fraternal mood
Shall he embrace the brother he oppressed,
Each find his joy in doing others good—
Man reckon him the greatest who is best,
And God be glorified when all on earth are blest.

SUMMER COMPLAINT.

This being the season when children are subject to the summer complaint, we subjoin the following recipe which has generally been found efficacious:—Put three-fourths of a teaspoonful of powdered rhubarb, and one teaspoonful of magnesia into a tea-cup, and pour it full of boiling water; let it stand till it is cool, and then pour the liquid off, to which add two teaspoonfuls of good brandy, and sweeten well with loaf sugar; give a child from one to three years old a teaspoonful five or six times a-day. For food, take a double handful of flour, tie it up in a cloth and boil it three hours; when cold, take off the outer covering of paste, and grate the hard white substance in a sufficient quantity to thicken with milk, boil it a minute or two, stir it with a stick of cinnamon and sweeten it. Both the medicine and food are quite palatable, and together, rarely fail of a perfect cure.—*Neal's Gaz.*

Tomato Catsup.—Cut tomatoes in slices, and on every layer sprinkle a little salt; let them stand a few hours, then add a little horse-radish, garlic, pepper and mace; boil well and strain, then bottle, cork, and seal for use.

To Have Green Peas in Winter.—Take the peas when they are plenty, shell them, wash and scald in hot water, then drain, put them into bottles, and pour on strong brine enough to cover: on this pour a thin layer of good salad, cork tight, then dip the corks into melted pitch. The bottles should be quite full, and kept upright.

To Pickle Onions.—Take off the outside skin, and "top and tail" them; then put them into bottles and add sufficient vinegar to cover them. Put also a few mustard-seeds into each bottle and a blade of mace. It is said that a spoonful of salad oil to each bottle will keep the onions white.

The Springfield Republican says the people of that town talk about building a large market house.

To Sweeten Rancid Butter.

The *Echo du Monde Savant* says: "An agriculturalist in the neighborhood of Brussels, having succeeded in removing the bad smell and taste of some butter, by beating or mixing it with chloride of lime, he was encouraged by this happy result, to continue his experiments, and he has restored to butter whose odor and taste were insupportable, all the sweetness of fresh. This operation is extremely simple and practicable by all. It consists in beating the butter in a sufficient quantity of water, in which put twenty-five or thirty drops of chloride of lime to two pounds of butter. After having mixed it till all its parts are in contact with the water, it may be left in it for an hour or two, afterwards withdrawn, and then worked anew in fresh water. The chloride of lime having nothing injurious in it, can with safety be augmented; but after having verified the experiment, it was found that twenty-five or thirty drops to two pounds of butter were sufficient."

Miscellany.

DON'T GET CRUSTY.

Good nature is a gem which always shines brightly in whatever ground it is set. It cheers the darkness of misfortune, and warms the heart that is callous and cold. In social life, who has not seen and felt its influences? If you want to be happy yourself and make every one else happy, be good-natured.—Don't let little matters ruffle you. Nobody gains anything by being cross and crabbed.—A friend has injured you; the world goes hard; you want employment, but can't get it; or you can't get your honest dues, or fire has consumed, or the waters have swallowed up the fruit of many years of hard toil; or your faults are magnified; or enemies have traduced, or friends deceived. Never mind; don't get mad with any body; don't abuse the world or any of its creatures; keep good natured, and our word for it, all will come right. The soft south wind and the genial sun are not more effectual in clothing the earth with verdure and sweet flowers of spring, than is good nature in adorning the hearts of men and women with blossoms of kindness, happiness and affection, and those flowers, the fragrance of which ascend to heaven. By the way, and aside, we would whisper a word in the ear of the sovereign people who are interested in political matters, as well as those who belong to the church, the importance and beauty of good nature. The church ever has its trials to contend with, but the professor should bear patiently with the scoffer and the sceptic, and the many stumbling blocks thrown into his path; the greater his amiability and good nature, the more certain and abiding his victory. In election contests, we would suggest to whigs and democrats, nothing will be gained by either party by manifestations of ill-will or quarrelling with each other. Most men are honest, some are no better than they ought to be, and some are a good deal worse. Well, we must take them as we find them, better or worse, but don't show an ugly temper—keep cool—keep good natured. Fight this, and all other battles of the sort, manfully and pleasantly. Smiles are more powerful than frowns; a friendly, good natured conversation—a kind, honest expression of opinion will do more towards achieving a conquest, or reclaiming those that have gone astray, than all the harsh epithets or irritating expressions that were ever resorted to. To be good natured it is not necessary to submit to imposition or insult; but it will generally be found that a man who will resort to such means is a coward and not worth noticing in any way, unless it be to laugh at his inconsistencies. The good natured man is generally brave, generous, loves his fellow man, loves his country, and protects and provides for his own household.

Arrogant and Overbearing Piety.

BY REV. DR. NOTT.

Never do haughty egotism, captious animadversion, and acrimonious rebuke appear so unsightly as in the minister charged from the meek and lowly Jesus with an embassy of peace. And yet, alas! unsightly as these appear, we are sometimes compelled, with regret and sorrow to behold them.

A particular profession or pursuit does not alter the nature of human passions, but only gives to them a different direction. The wrath of Paul was as deadly as that of Herod. The one assassinated out of complaisancy to a giddy girl, the other persecuted for conscience sake. This circumstance, however, made no difference to the wretched victims whom his malignant zeal pursued to death.

Under the cover of religion, men perhaps more frequently indulge the bitterness of passion without compunction than in any other situation. The wretch who wantonly, and without some "*salvo* to his conscience," attacks private character, feels self-condemned. But the sour, acrimonious, grace-hardened bigot embarks all his pride, gratifies all his revenge, and empties his corroded bosom of its gall, and, having done so, smooths over his distorted features of a countenance on which sits the smile of Judas, and says, and half believes, that *he has done God service.*

The proud, ambitious, arrogant clergyman takes his stand in the church with the same views that the proud, arrogant, and ambitious statesman takes his in the world.

Is self-aggrandizement the motive of the latter? so it is of the former. And this is to be sought in pursuits and studies which ought, above all others, to sweeten the temper and humble the pride of man. But these studies and pursuits, where grace is interposed, do not alter human nature. The arch casuist soon, indeed, acquires a zeal for religion, but it is cruel; he learns to contend for the faith, but he contends with acrimony; and even the *cross*, the sacred symbol of his Saviour's sufferings, is borne about him as an ostentatious emblem of his own humility. His own creed is the exclusive asylum of faith. He fancies that he possesses, *solus in solo*, all the orthodoxy, all the erudition, all the taste of the kingdom; and swaggering, like Jupiter on the top of Olympus, he seats himself as sole umpire in all matters of faith, of religion, of science. If any one dares to pass the boundary he has fixed, or to adopt a mode of expression he has not authorized, he brands him with the appellation of *heretic*, and instantly hurls at his devoted head a thunderbolt.

If an individual stands in his way, and particularly if that individual possesses an influence which he envies, or fills a place which he covets, he marks him as his victim. The sacrifice, however, must be orthodoxically performed, and attended with all the external forms of sanctity. To prepare the way for this, disingenuous insinuations are thrown out against the hated object; his sentiments are misstated, his language is perverted and his performances are dissected and combined anew, and held up in opposition to sound doctrine, in order to awaken jealousies to weaken the confidence and steal away the affections of his Christian friends.

In the mean time, and the more effectually to conceal the ultimate design, the sacred names of friendship, of sincerity, of candor, are flung around the devoted individual, like the garlands with which the pagans covered the victim they had selected for the altar.—Profession swells on profession; a sense of duty, a love of truth, and even thy glory, God of mercy, is declared by the insatiate executioner to govern him, while he feels at the moment the malice of *hell* rankling in his bosom, and dips his pen in the venom of the *damned*. The assault, indeed, is conducted under the banner of Jesus Christ. But it is immaterial whether it be the banner of Jesus or Mahommed. A proud, haughty, persecuting spirit, would transform the mild accents of heavenly grace to execrations, and steep as soon the Evangelists as the Alcoran in blood. To the victim who is sacrificed to pride or arrogance, it matters not whether the ceremony be performed on the scaffold or at the altar.

PAINLESS SURGERY.

To the Editor of the Boston Medical and Surgical Journal:

DEAR SIR—Additional to the accounts of like results, they have lately reached us from various quarters, an experiment has dragged me into being a witness of the particulars that are hereby detailed to you, as follows, for what they are worth, attending the removal, in July, 1843, of a polypus from the nose of a patient in the mesmeric condition. I give this name to the condition she was in, for want of a better one—but names are of little consequence, the facts only (from notes taken at the time) being intended to be regarded.—The patient came from Montville, 14 miles distant, to Belfast, for the purpose of having me operate. She was a very respectable woman, of mild disposition and manners, of considerable energy and activity, fair complexion, about 24 years of age, married, had one child, was a person of good constitution, and to every appearance healthy at the time. That tumor was of an oblong-rounded form, largely attached base, probably half an inch in its smallest diameter, and had been there three months. The base was larger proportionally than the average of cases within my experience, and so firmly adherent, that in removing it I was obliged to tear it away in pieces. I had laid out my instruments and was about proceeding in the operation, when she proposed to be magnetized if it was possible, as she dreaded the pain that would have to be borne; and as she was entirely unacquainted in town, at her request I procured the attendance of a gentleman who had the reputation of being a good magnetizer (Mr. P. P. Quimby,) although entirely faithless on my own part, as I told her at the time as well as others before, who had asked what I thought of animal magnetism. I am quite confident that the lady and Mr. Quimby had never met before, and that there was nothing previously concerted. I am also confident that she took no medicine to induce stupor. In ten minutes after commencing, she was put into a state of apparently natural sleep, sitting upright in her chair, breathing and pulse natural—color of countenance unchanged. We then moved her from the back part of my room, where she happened to be sitting, to a window, for the light. Mr. Q., asked her if she felt well. She answered distinctly, yes. I immediately (in the presence of several of our most noted citizens, who had been called in at their own request) began to remove the polypus, and did it thoroughly, scraping the sides of the nostril repeatedly with the forceps so as to be sure that I had removed all the remaining fragments. There was some hemorrhage, say nearly an ounce of blood. I was operating four or five minutes at least. During the whole time, she evinced not the slightest symptom of pain, either by any groaning, sighing or motion whatever, but was in all respects precisely like the dead body. I felt convinced that I might as well have amputated her arm. The circumstances that struck me at the time most singularly of all, was this: as soon as the blood began to run down the fauces, there was a slight, rough, rattling sound of the breathing. One of the bystanders said, she is choking to death. Mr. Q., hawked and spit repeatedly, when she did the same, and spit the blood out of her mouth.—In about ten minutes after, she was awaked, but said she was unconscious that anything had been done, complained of no pain, and found that she could now breathe freely through her nose, that had been entirely closed up for several preceding months.

Yours, very sincerely,
A. T. WHEELOCK, M. D.
Belfast, Me., April 19, 1845.

THE CROPS.

New wheat made its appearance in the Baltimore market last week, and sold at 92 to 95 cents a bushel. The crops in Maryland, it is stated, will be full and of good quality, and this will also apply to Virginia, while oats have been cut off and are very thin.

INDIANA.—At the last advices from this State copious and refreshing showers had fallen, and the parts of the country that had suffered most from drought, were now relieved. The State Sentinel says:—"We have no doubt that we shall have an abundant harvest except in grass, which in central Indiana, will almost totally fail. From strict inquiry, we see no cause of complaint, and would advise all to look at the bright side of things."

The Season---Lumbering, &c.

June has been an uncommonly dry month with high winds generally prevailing. The weather has been uncommonly cold for the month and vegetation has made correspondingly slow progress. Fires have prevailed in different parts of the State, in the woods and sometimes reaching the farming settlements. The water in the streams is low and it now appears that a large portion, much the largest portion of the lumber on the Penobscot and St. John river and their branches is hung up, and it is feared for the season. There has been no freshet this season except the snow freshet in the early spring, and to mitigate somewhat for the present the inconveniences resulting from the lumber being kept back, it is yet hoped by many that there may be copious rains soon and a freshet, as has sometimes been the case even in July, for it is generally agreed that never a year has passed without a spring or summer freshet. It is true also that a small rise of water will bring down a large quantity of logs, while it will require a heavier freshet than can be expected this summer, to bring down some of the large drives of logs that are remotely situated.

The lumber that has reached the market sells readily and at fair prices.

The season has not so far advanced as to settle the question as to the crops, and with regard to these every thing depends upon the weather for two or three weeks. The crop of grass will not be heavy, but probably fair.—*Bangor Courier.*

The New Mill at Salmon Falls.

This very large and beautiful cotton mill is situated in a delightful valley near the village of South Berwick, and about four miles from Dover and Great Falls. The neat village covers the side of the hill above the Factory, and the summit of the elevation is covered by the church. The proprietors are the same as at Lowell, and the superintendant is from that place. We understand that four hundred girls will be employed, two hundred of whom have already engaged themselves.

A new society is in progress of formation, at South Boston, from Philips Church, and it is designed that the Rev. J. H. Fairchild shall be Pastor.

The Anti-Rent War in Schoharie county, New York, it is said has assumed the shape of a regularly organized and actually effective opposition to the laws of the State.

THE HALLOWELL HOUSE.—Sager, of the Hallowell House, gets the following rich *puff* in the New England Washingtonian, from Messrs. COVERT & DODGE, the vocalists:—

Having taken *all* of our baggage aboard, viz: a *valise, port-folio and cane*, and the Boat having hoisted steam, we were once soon more buzzing through the world at the rate of fifteen knots an hour, and at about 9 o'clock, A. M., we arrived at Hallowell landing, which is about half a mile from the village, where after once more collecting *all* our freight together, we seated ourselves in a carriage and were soon set down at the door of the HALLOWELL HOUSE which is one of the largest class of Hotels, and is the resort of the upper ten thousand from Boston, although they sometimes make very wry faces at our good host CHARLES SAGER, for not keeping a little of the drops of glory, (as they term it,) but they are informed that the *critter* can't be had at any prices in the house, for the landlord is a thorough going teetotaller, and perfectly understands keeping a house of the highest order without supplying his guests with the *poisonous draught.*

GIVE HER WELCOME.—Frederika Bremer, the popular Swedish writer, is coming to this country, as we learn by the following extract of a letter from Stockholm:—

"I sent you a portrait of Frederika Bremer, last summer: I am now happy to inform you that she is to leave here on the first of August next, by the way of England, to spend a year in America. I hope she will be well received, as she has a passionate admiration of our country, and its free institutions."

Insanity produced by reading Novels.—The Clarksville (Tennessee,) Standard gives the adventures of a beautiful young lady who became insane a few weeks ago from reading novels, and fled from her home on the 29th ult. in the garb of a man. She arrived at Clarksville seeking employment as a journeyman tailor, which she obtained. Her father arrived a few days after, and succeeded in finding her. She was conveyed to a lunatic asylum.

A Risky Chance for Old Maids.—Five thousand good wives are said to be wanted in Texas, by the same number of enterprising young bachelors, who, on going to that country, forgot to take any thing with them besides a good rifle. Numerous as the gentlemen may be whose *rifling* propensities led them to seek an abode in Texas, it would be very unsafe to calculate that five hundred good wives could obtain that number of good husbands in this modern land of *promise*—says the Boston Courier.

New Style of Bonnets, Ribbons, Fancy Goods, &c.

JUST received at the Bonnet Store of MRS. NEWMAN on Water street, a good assortment of Bonnets consisting of Florences; Misses do.; Rutlands; Misses do; Lace Neapolitans; Prince Alberts; Devons; Misses do.; also Lace and Silk Bonnets kept constantly on hand through the ensuing season, which will be sold as low as at any other store on Kennebec river. Mrs. N. would invite all who are in want of a bonnet of any kind to call and examine for themselves.

Old Straws, Neapolitans, and Hats repaired, bleached and pressed in the best manner. All orders from the country for Bonnets or Goods will be promptly attended to and sold as low as if present. Bonnets made to order at short notice.

Thankful for the patronage she has received the previous season, she hopes to be enabled to give satisfaction the present to all who may favor her with their patronage. The latest styles kept constantly on hand.

Hallowell, April 25, 1845.

White Lead.

10,000 lbs. White Lead of the following qualities, viz: Ground in Oil Pure—Extra—No. 1—Dry Pure—Extra. For sale by S. PAGE & Co.
Hallowell, May 6, 1845. c34 40

Painted Pails!!

55 DOZ. PAINTED PAILS manufactured out of good pine timber (not slabs) a better article much than the western pail. Just received and for sale by the doz. at Boston prices by R. G. LINCOLN.
Hallowell June 17, 1845. s46-40

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RETAIL DRY GOODS WAREHOUSE.

HENRY PETTES & CO.
224
WASHINGTON STREET,
Corner of Summer Street,
BOSTON.

THE subscribers are now opening a very complete assortment of Fashionable and Staple DRY GOODS, and making preparations for a large and

POPULAR RETAIL TRADE,

by marking every article

AT A VERY LOW PRICE.

Elegant PARISIAN LONG SHAWLS, of all colors; Superb SQUARE SHAWLS; and

300 FRENCH CASHMERE SHAWLS,

are to be sold at much less than former prices.

PARIS SILK GOODS,

of the latest styles, and strong and beautiful colors; Fancy Plaid, Striped and Figured SILKS; Blue and Jet Black SILKS, warranted not to spot; French POPLINS, BALSORINES, MARQUIS CLOTHS, PRINTS, MUSLINS, GINGHAMS, &c., &c., for Ladies' Dresses.

AMERICAN PRINTS and COTTONS, LINENS, DAMASKS, HOSIERY, GLOVES, and Fancy SHAWLS, HDKF'S. and SCARFS.

SUPERIOR GERMAN BROADCLOTHS.

The whole stock is the most complete in the city and cannot be described in an advertisement.

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is strictly adhered to, and every article will be sold at a price low enough to meet the competition of those who are *afraid* to come out and adopt this **honest policy.**

HENRY PETTES & CO.

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AT VERY LOW PRICES.

THE subscribers are now prepared to show to their customers their large and splendid stock of CARPETS, selected for the RETAIL TRADE, consisting in part of

300 P'S OF SUPERFINE CARPETING,
At 75 cents per yard;
100 P'S OF DOUBLE SUPERS,
At 95 cents per yard;
60 P'S OF THREE PLY CARPETING;
AND 380 PIECES OF
NEW, NOVEL AND BRILLIANT LONDON BRUSSELS CARPETING.

The whole Stock has been selected with great care. The collection of Patterns is rare and beautiful. The Brussels Carpets are particularly worthy of attention. In addition to the above, we have a fine assortment of ROYAL WILTON and GENOA VELVET CARPETINGS, PAINTED FLOOR CLOTHS, CANTON MATTINGS, RUGS OF ALL KINDS, and every article in this line.

WE HAVE BUT ONE PRICE,

and STRANGERS can purchase with the same confidence as though they were perfectly acquainted with goods and markets.

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Merchants from the Country will be supplied with any number of pieces of Carpets at the

GERMAN TONIC AND AROMATIC
BITTERS.
FORMERLY PREPARED BY D. F. BRADLEE,
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THIS fine herbal medicine is a compound of surpassing excellence and perfection—highly refined, extremely grateful to the taste, and remarkably warming, stimulating and invigorating in all its effects upon the system. It is eminently powerful and concentrated, yet smooth and delicious as the mildest wine. It is unquestionably a never failing remedy for Impurity of the Blood, Indigestion, Dyspepsia, Jaundice, Loss of Appetite, Faintness and Sinking of the Stomach, Lowness of Spirits, Weakness, Dizziness and general Debility of the system.

It is also exceedingly efficacious in restoring constitutions broken down by sedentary employments, and has been extensively used by Clergymen, Editors, Students, Printers, Clerks, Seamstresses, and numerous others, whose health has been injured by confinement and close application to business. It restores the tone of the stomach, increases the quantity of the blood, and imparts to the wan and emaciated system of the invalid the vigor and glow of confirmed health. The price of this Grand Restorative is $1,00 per bottle.

For sale by S. Adams, S. Page & Co. and B. Wales, HALLOWELL; H. Smith & Co. G. M. Atwood and A. T. Perkins, Gardiner; J. E. Ladd, E. Fuller and Dillingham & Bicknell, Augusta; T. S. Bowles & Co. H. Hyde and A. G. Page, Bath; Wm. Baker, Brunswick; E. Dana, Wiscasset; N. Perkins & Co. Topsham; H. H. Hay, Portland; G. L. Pease, E. Wilson, T. Frye, Vassalboro'; A. Plaisted, Waterville; Jos. Nason, Farmington; A. F. Parlin and Fuller & Co. Skowhegan; C. Potter & Co. and G. W. Ladd, Bangor; and wholesale and retail by
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CONDUCTED ON TEMPERANCE PRINCIPLES,
BY
WEBBER FURBISH,
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An assortment constantly on hand.
January, 1845.

Dr. John D. Buzzell's
FAMILY MEDICINES.
VEGETABLE BILIOUS BITTERS.

THESE Bitters are particularly serviceable when used alone in all cases of obstructions in the stomach and bowels, in chronic affections of the liver, and all other derangements and diseases proceeding from a diseased state of that organ; such as loss of appetite, foulness of the stomach, costiveness, dizziness and headache, Jaundice, Asthma, Dropsy, Rheumatism, Indigestion, Dyspepsia, Faintness and sinking in the stomach, eruptions on the face and neck, and are an excellent purifier of the Blood. When these Bitters are taken in connection with the Vegetable Pills and Antacid preparation, they will remove most inveterate chronic diseases, even in cases where mercury has been unsuccessfully administered.

VEGETABLE BILIOUS PILLS.

The reputation of these Pills stands unrivalled in the cure of nervous or bilious headache, costiveness, indigestion, dyspepsia, and all disorders of the stomach: they are so compounded as to be slow in their operation, but after they have thoroughly operated upon the stomach and bowels, one or two pills is sufficient to purge the system, and in their operation they not only purge and cleanse the stomach and bowels from every impurity, but strengthen and give new life and vigor to the digestive organs, &c.

ANTI-ACID AND CARMINATIVE PREPARATION.

This medicine has been successfully used for sourness and wind in the stomach, and is a valuable specific in all cases of nervous irritability and hysterics, hypochondria, asthma, palsy and apoplexy, &c.

COUGH MIXTURE.

The reputation of this mixture stands unrivalled in the cure of all coughs proceeding from colds, asthma, chronic catarrh, influenza and inflammation of the lungs or pleura, and chronic affections of the liver which frequently produce consumption. It is decidedly the best medicine ever discovered for the cure of the whooping cough.

COMPOUND STRENGTHENING PLASTER.

All who have used this plaster have found it to be a sure remedy for pain or weakness in the stomach, back, side, chest, loins, muscles, joints, &c., and for lung and liver complaints, colds, asthma, rheumatism, &c.

HEMORRHOIDAL, OR PILE POWDER.

This medicine may be relied upon to give immediate relief, and its use persevered in, will effect a certain cure of this truly painful and troublesome disease. This specific has been used by the proprietor in his practice for more than fourteen years, and he has never known an instance where it has failed to effect a cure. Try it.

Ointments for the cure of the Itch and all other cutaneous

ERUPTIONS.

This ointment is a safe and efficacious remedy for the cure of Itch and all cutaneous eruptions, and for scald head, one of the worst of humors.

It is a sure remedy for sores and humors upon the face with which children are afflicted, curing without leaving a scar, observing in all cases to take according to accompanying directions, the anti-eruptive or cooling powder.

ANTI-ERUPTIVE OR COOLING POWDER.

A sure remedy for inflammation of the blood or of fluids from which proceeds the St. Anthony's Fire, Salt Rheum, and other eruptions of the skin.

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August, 1844. 1y2

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R. G. LINCOLN, Hallowell.

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TERMS.—Two Dollars per annum in advance.

Agents
FOR THE LIBERTY STANDARD.

SOMERSET CO. W. W. Dinsmore, [illegible] ridgewock; T. Dinsmore, Madison; J. K. [illegible] ball, Bloomfield; J. E. Cayford, Corn[illegible]; B. Cayford, Skowhegan; W. C. Stinson, [illegible] field; W. E. Folsom, Starks; T. P. E[illegible]; New Portland; B. Atwood, Fairfield; J. [illegible] rll, St. Albans.

KENNEBEC CO. H. Waters, Augusta; [illegible] Hawes, Vassalboro'; Daniel Carr, Winth[rop]; Samuel Corliss, Wayne; Asa Hutchins, [illegible]; Edward Gilkey, Belgrade; Sher[illegible]; Hale, West Waterville. Jona. Gar[illegible]; Winslow; L. Crosby, Albion; Abel C[illegible]; wick, China; J. Stevens, Windsor; J. M[illegible]; Pittston; Eben Moore, Gardiner; [illegible]